

EDUCATIONAL NUMBER

THE CONGREGATIONALIST

Boston Thursday 24 August 1893

Volume LXXVIII

Number 34



WILLIAM R. HARPER.

LET us not destroy or call in question the beliefs of men unless we are ready to substitute something better. Let the work of destruction, if it be necessary, be done without the spirit of destruction. Let the constructive spirit predominate. Let the new method or idea be introduced in such a manner that it will take the place of the old. "I came not to destroy but to fulfill," One said; and yet there was never a greater piece of destructive work since the world began. I ask then that among other things these shall be found in connection with our university work: the spirit of caution, of open-mindedness, of inquiry and research, the broad and comprehensive spirit, although we may be dealing with the simplest matters. And above all I ask for the constructive spirit, the spirit of charity.—*President Harper, in an Address at Chautauqua, July 31, 1893.*

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HARPER & BROTHERS, Publishers, New York City.

THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 24 August 1893

Number 34

A "trial subscription" to the *Congregationalist* (to a new name) for six months costs \$1.00. Any old subscriber sending us two such subscriptions may receive as a premium one of our improved binders postpaid. The binder is sold for 75 cents.

TWO men were coming out of church after listening to a sermon on God's interest in the least affairs of daily life. Both were Christians and naturally fell to speaking about the thought of the morning. "It is so difficult for me to believe," said one, "that the great God really cares anything about the details of my business. "Oh," responded the other, "but that's just the comfort I find in my religion." Surely no one, be his cares many or few, has grasped the real blessing of religion until he realizes that the things which are of moment to him are of equal concern to the Father of us all. Many business men in these trying days are finding out perhaps for the first time what God's love and care really mean. A St. Louis merchant in a private letter says: "Sometimes of late it has seemed to me that the only thing left was a consciousness of duty done to the best of my ability and a reliance on the promises." If present conditions in the business world shall give us all a deeper understanding of the fatherhood of God what a blessing will be wrapped up in seeming trouble!

With the rapid multiplication of lines of Christian effort which are not distinctively ministerial, but which require skilled and consecrated laborers, it is becoming more and more of a question how to provide them. The churches, for example, are growing more liberal in the providing of assistants for their hard-worked pastors, but when such a coadjutor is sought, who can be paid a salary ranging from eight to perhaps fifteen hundred dollars, the available men of the right quality are extremely scarce. The tendency is to delegate other work in connection with our great city churches to paid men and women on the score both of economy and efficiency. If trained Sunday school superintendents, musical directors, normal teachers and parish visitors are to be in demand in the future, as seems probable, they must be raised up and equipped. This is the reason why such an institution as the School for Christian Workers at Springfield, of which Rev. D. L. Reed is president, should be supported and patronized. With eleven instructors, including such men as Rev. Messrs. E. P. Armstrong and H. P. Beach, it will be in better condition than ever to fulfill its mission. It cannot furnish enough salaried workers to meet the calls. Young men of the right stuff and spirit are likely to find this school a stepping-stone to great usefulness.

The *Mid-Continent* pays Congregationalism a genuine, though wholly unintended,

compliment when it describes the formation of more than one church of our order in its neighborhood in which there was "scarcely an original Congregationalist among the charter members," in one case eleven different denominations being represented. Such adaptability to diverse elements without the sacrifice of any essential Christian teaching is, in our judgment, just what America most needs. It is not strange either, as our contemporary thinks, that dissatisfied Presbyterians often find a congenial home in some neighboring Congregational church. It is partly atavism—the return to the old home of descendants of the thousands who became Presbyterians under the notoriously one-sided "Plan of Union"—and partly a result of this very adaptability to modern conditions to which the *Mid-Continent* calls attention. The accusations of unfair disregard of comity, which are made in the same article, we can hardly be expected to consider since they are all anonymous, without specifications of time and place, and some of them admittedly based upon mere hearsay evidence. Committees of the home missionary societies have conferred together upon this question of comity to their mutual satisfaction, and any new evidence of Congregational aggression which the *Mid-Continent* may have to make it should lay before the proper authorities of its own home board.

Probably it is impossible for Protestants to understand the whole inwardness of the course of Monsignor Satolli, the Pope's delegate now in this country, towards the American prelates of the Roman Catholic Church. But two things seem evident. One is that he is more in sympathy with the more liberal-minded among them, such as Cardinal Gibbons and Archbishop Ireland, than with the more rigidly conservative, such as Archbishop Corrigan. The other is that he has sufficient authority to compel the latter to submit to his decisions, however unpalatable to them. But the mere fact that his presence here involves the admission on the part of the Pope that the American interests of the Papal Church can be cared for most successfully only by some one actually in this country is significant. It hardly can fail to set some members of that church to asking themselves how much the Pope's alleged infallibility really amounts to, and whether it is likely to remain necessary forever that American Roman Catholics submit to an ecclesiastical authority which not only is foreign in respect to its source but also is in constant need of enlightenment from this side of the ocean and can be exercised safely only by proxy.

We have read with some surprise the editorial entitled *Integrity and Morality* in the last *Independent*. We are surprised that

the *Independent* should continue to call all those who differ from its views of the management of the American Board "future probationists." It is old enough to know that calling names seldom imposes upon anybody. We are even more surprised that it should think it worth while to go on insisting that the Board has three times instructed the Prudential Committee positively not to appoint Mr. Noyes. Does it really suppose that the churches are ignorant, or forgetful, of the fact that the only action which the Board has taken as to Mr. Noyes, since a time previous to the Berkeley Street council, is the vote at Chicago last year instructing the Prudential Committee to reconsider his case? Does it imagine that they can be blinded to the facts that Mr. Noyes has taken position again and squarely upon his concededly satisfactory Berkeley Street statement and that it is upon this that he has been again rejected by the Prudential Committee? But we are surprised most of all at the evident ignorance on the part of the *Independent* that the scheme of enlarging the Prudential Committee, so far from being opposed by all the officers of the Board, as the *Independent* implies, not only is being "seriously entertained" but also has the hearty support of Dr. Storrs himself, the president of the Board. It has been no secret for some time that Dr. Storrs hopes to see this reform carried through and that he will do all in his power to accomplish it.

PRESIDENT HARPER.

Of all our American educators William R. Harper is probably the most widely known in this country and abroad. His prominence is due largely to the fact that he has touched the public at so many points. Two strategic centers, one in the East and the other in the West—New Haven and Chicago—have been the bases of operations for the educational work which he has accomplished thus far. He thereby secured as an ally in the one case the prestige of an ancient and honored university and in the other case the varied resources of our Western metropolis, together with its stirring and stimulating atmosphere. He has made extensive use of the printing press, and by the creation of correspondence and summer schools and the American Institute of Sacred Literature, by the preparation of inductive Bible lessons and by the establishment of the *Old Testament Student*, now the *Biblical World*, and the *Hebraica* he has multiplied the channels through which the methods and principles for which he stands are gradually finding their way far and wide.

Nor has President Harper confined his personal influence to the classrooms of the institutions with which he has been connected, but, disregarding the tedious journeys involved, he has gone from city to city giving lectures to large audiences. Summer

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seldom brings relief, for he is then found at Chautauqua superintending the College of Liberal Arts and coming into contact with hundreds of persons who represent mainly the non-collegiate element of our population eager to learn the newest truths by the best methods.

It is thus apparent that President Harper is one of the foremost champions of the idea that lies at the root of all university extension work—that it is both possible and desirable to popularize knowledge. Influential as he is in ministerial and educational circles, he is apparently ambitious chiefly to make scholarship serviceable to the common people. He tells his staff of teachers at Chicago that it is as much their business to write books and spread abroad the results of their investigations as it is to lecture to their pupils in the classroom. It is this conception of education, as well as innovations in methods of instruction, that makes President Harper the exponent of a distinctively new trend in American educational movements.

His combination of qualities surprises one who touches President Harper's personal life. Exact and minute scholarship joined with a grasp of great principles, marvelous executive and administrative ability plus untiring industry, a rare understanding of men and how to use them, an unfailing supply of physical vitality, a cheerful spirit, the power to win friends—all these explain, at least partially, the career which has few parallels even in this country, where men mature rapidly and gain, if they deserve it, speedy recognition and promotion. The president of Chicago University is still considerably under forty years of age, and has not, we trust and believe, begun to reach the zenith of his usefulness and influence.

CO-ORDINATION AND SPECIALIZATION.

Co-ordination between institutions and specialization by instructors and students seem to be the watchwords of the most advanced educators of our day. When one considers the vast territory to be settled, the heterogeneous population to be assimilated and the numerous sects to be fortified in their peculiar beliefs, it is not surprising that in the formative stage of our national history we should have developed a vast number of educational institutions rather than a symmetrical system of education. With a political system to establish and perfect, in which individualism has been predominant, it has been quite natural that an educational structure should be reared in which the same principle has prevailed, so far as it has governed corporate action. In both instances the result has surprised those who, with an experience based upon European ideals, have predicted other and inferior attainments.

Now, however, when the "new movement in humanity is from liberty to unity," when the political rights of Caucasians, at least, have been secured and the predominant idea is that unrestrained competition in business is neither practicable nor advisable, it is not strange but most natural that simultaneously there should be insistence by educators that we have arrived at a time when private and denominational initiative should be modified by a sense of the relation and

duty of each part to the other parts of the whole, when there should be a rational and definite relation between academies, high schools, colleges and universities, when grades and degrees should be uniform and the latter equivalent to work performed, and when symmetry should take the place of irregularity.

By a strange paradox all through the years when institutional action has been based on the principle of individualism and competition, the individuality of students, and in some instances instructors, has been minimized by compelling adherence to fixed curricula and giving little or no play to individual propensities or ambitions. Of late, in most of our advanced institutions, the rebound from this traditional attitude has been so great that now many of the wisest among us question whether, in some instances at least, liberty for the individual and youthful student has not degenerated into license. The era of specialization is upon us. That it will develop more accurate, though narrower, scholars is not disputed. That it permits the individual to enter upon his career of money-getting or fame-winning sooner than he otherwise would is evident. But that the system will fit men to live lives as broadly sympathetic, widely useful and thoroughly rounded as those made possible by the old system has yet to be proved.

As one notes the assumptions that underlie many of the more recent educational theories he can scarcely fail to get the impression that utilitarian standards dominate. Too often the goal seems to be knowledge that will add to income rather than that wisdom that sanctifies poverty as well as wealth. And now that the utilitarian theory of morals is being attacked in the home of its friends by Professor Huxley, and when there is a rebound from the somewhat popular theory that cosmic evolution can account for the origin and persistence of unvarying conceptions of right and wrong, it may not be untimely to question utilitarian theories of education.

THE AFRICAN CONGRESS AT CHICAGO.

The significance of the African Congress at Chicago last week lies first in the fact that it should have been held at all. Then that it should be held in the hottest part of the summer and should draw such a multitude of interested listeners and participants. Further, that so many distinguished scholars from all parts of the world and from all ranks in society should have been willing to prepare papers or to incur the expense of long journeys in order to be present. It means a great deal when a ruler like the King of Belgium instructs his minister at Washington, Mr. Le Ghait, to represent him at the congress and to prepare a paper giving the history of the organization, establishment and present condition of the Congo Free State.

As the congress advanced the amount of work which the civilized countries of the world have already done in Africa became apparent. The time of preparation seems to be nearly over. The world is ready to take possession of Africa for purposes of trade and settlement. Doors are open on every side for the traveler, the trader, the educator and the missionary. Doors are open, too, for the former slave, whether he

seek to establish a state for colonists or to elevate those whom he finds in Africa to a condition which will enable them to found a state without his aid.

In this congress emphasis has been laid on the brotherhood of man. In the audiences, large as they have been, the negroes have often outnumbered the whites. This idea of brotherhood has received emphasis not only in such papers as that by Dr. W. H. Ward on The Reparation Due the Negro, but in such addresses as those of Frederic Douglass, John M. Langston, Bishop Turner, Bishop Arnett and the powerful appeal made in his behalf in a paper on the negro and the amendments to the Constitution by Dr. Noble. In this congress it was apparent that the sentiment which would secure for the colored man every right which the Constitution has promised him is still strong and cannot safely be trifled with, that in spite of the indignities to which he is yet subjected his friends will stand by him till he is in a position to stand alone and to obtain the rights which are still denied him.

The congress was significant, also, for the testimony it has given to the gratitude which the freedmen feel toward those who helped them to obtain their freedom, as well as for the expression of the belief that they themselves, by the service they rendered in the war, did not a little toward saving the Republic. Abundant evidence has been furnished of the ability of the colored people as scholars, speakers, writers and singers and of their purpose to do their full share in the work of redeeming and saving Africa. The congress has been significant for the faith in God which those who have taken part in it seem to have and for the proof it has given of the existence of that same old anti slavery spirit which expressed itself so clearly and with such tremendous power prior and during the war. It has been significant, too, for the indications it has furnished that the friends both of Africa and of the negro in our country think that the time has come when the latter should take a step in advance, not only in insisting on the recognition of his right to all that the amendments of the Constitution promise him, but to a share in an aggressive movement which, through missions and colonization, shall win Africa for humanity and God. The congress has seemed like a prolonged session of the annual gathering of the A. M. A. That its results will fail to be of the highest importance no one can believe.

THE BERING SEA DECISION.

Both Great Britain and the United States are likely to be satisfied by the conclusions announced by the Bering Sea Court of Arbitration in Paris last week. Great Britain finds most of her contentions admitted while the main object of the United States, the protection of the seal, also is secured so far as such a decision can secure it. That our claim of ownership over Bering Sea, in the same sense in which we own Narragansett or Chesapeake Bay, has been disallowed probably surprises nobody. The claim was a blunder from the outset. We own as far out into the Bering Sea from shore as we own into the Atlantic and no farther, that is out to the three-mile limit.

The main object of the United States has

been to put a stop to the reckless slaughter of seals which has been going on for some years and which bade fair to exterminate them very soon. This slaughter now will be prevented so far as the two nations mentioned are concerned. Undoubtedly, too, their influence will suffice to check any serious depredations by others who may or may not enter into the mutual agreement. A close season—May 1 to July 31—is provided for in the decision, as well as a protected zone sixty miles in extent around the Pribyllof Islands, the special haunt of the seal. Moreover, the use in seal-hunting of steam vessels, of nets and of firearms—except shot-guns in certain cases—is prohibited.

If these provisions be enforced there can be no reasonable doubt of the rapid increase of the seal once more. An effort is to be made by the two principals to the agreement to induce Russia, Japan and other maritime nations to unite in it. We shall have more or less to pay as damages for our seizures of Canadian sealers which vessels now are shown to have been where they had the right to be. But the amount will not be ruinous. Both of the nations immediately concerned in this decision, as well as all who desire the triumph of justice and peace throughout the world, may congratulate themselves on the useful work of this tribunal of arbitration. Each new success in this line renders it more easy to insist upon the material and moral value of the principle involved. We rejoice that, as between themselves, our own country and our mother country, England, already have adopted by treaty the policy of arbitration.

LABORING FOR THE BEST WAGES.

It is a common saying in discussions of the subject of labor that the best wages are not necessarily those which are largest in amount but those which are largest relatively to one's expenses. One man may earn four dollars a day and, by reason of the cost of living, be obliged to spend three dollars and a half a day upon himself and family. Another man, a score of miles or less away and having a similar household, may earn only three dollars a day but may be obliged to spend not more than two dollars of the three. Of course the latter's wages are the better although also the smaller in actual amount.

Now the same principle applies in a real sense in morals and religion. He who lives and labors only for worldly pleasure and profit may seem to be getting the most out of life, may make more of a show of receiving high wages, but he who recognizes Christ as his Master and loyally labors in His service, really gains the best wages because he has the most to show for his labor. We say nothing now about one's duty to God based upon gratitude and love. Merely from the lowest point of view of proper self-interest it is a mistake not to become one of God's workmen.

In serving Him best we serve our fellow-men best. A great deal is said by those who take the lead among working men in these days about their desire to benefit their fellows. Doubtless most of them are sincere. Some among them have learned that this desire is accomplished best by faithful endeavor to do the divine will as

fast and as far as it is revealed. When this comes to be understood generally a great advance will have been made toward the reform of what is amiss in society and toward the complete establishment of the divine kingdom upon earth.

THE WEEK IN REVIEW.

Chicago, New York, Boston and not a few other cities have had convincing proof during the past week that they have in their midst large numbers of unemployed, hungry, thriftless and, in many instances, violent men and women, who err in attributing to the greedy employer the present financial crisis and who expect from municipality or State the labor or food now needed. The riots in New York, the speeches that incited them, the formal resolutions passed not only by the unemployed and violent, but by such bodies as the Central Labor Union of Boston and the deliberate utterances of Samuel Gompers, president of the American Federation of Labor, all reveal that within a decade we have received into our great cities a class of citizens from abroad who respond quickly to suggestions of violence, who, when the shoe begins to pinch in times of special stress, rely not upon accumulated savings for succor, but cry aloud for State action, the taxation of the many in order that work may be provided and this, too, when certain avenues of employment are wide open for willing workers. The wherewithal to furnish succor and employment for deserving applicants has never been wanting in the past in this country provided the natural shrewdness, thrift and enterprise of our employing class were not set at naught and confounded by the acts of foolish or selfish legislators. Any tirades by organized or unorganized labor against capitalists or manufacturers at this time fall harmless. Legislators representing Western mine owners or Southern and Western agriculturists are responsible. It is always unpleasant to see sectional or class divisions arising, and despite the present indications of a growth of this spirit it probably will not persist, but if it does continue it will not be difficult to apportion the blame.

Mgr. Satolli, apostolic delegate, has visited Archbishop Corrigan, has listened to the most explicit public protestations of loyalty by the latter, and in all his public utterances has given no intimation that relations other than the most cordial do now or ever have existed between the Irish head of the great diocese of New York and the Italian "other self" of the Pope. Wherefore Archbishop Corrigan's friends say, "Of course; why not?" and Archbishop Corrigan's enemies continue to intimate that he is a diplomatic liar, and the war is not over. In the Northwest the feud between the German and Irish clergy smolders and only waits an opportunity to break out and give Mgr. Satolli, as the *Michigan Catholic* says, more trouble than any problem he yet has faced. That the liberal leaven is working is shown by the fact that the new bishop of the diocese of Brooklyn has consented to consecrate two new churches which have no parochial schools. His predecessor made the consecration of a church edifice dependent upon the possession of a parochial school.

The financial outlook of the Columbian Exposition is much brighter. The attendance for the week ending Aug. 19 was 790,476, and from now on the daily attendance bids fair to be over 100,000 per day. The substantial reductions already effected in the expense of maintenance, larger receipts than were anticipated from concessions, and a large attendance from now on may enable the management to clear up bonded and floating indebtedness and leave a margin for dividends. The sessions of the Peace and the African Congresses have been among the most interesting and significant thus far held. Recognizing the educational value of the fair, Congress last year made it possible for all the students of the national military academy at West Point to be present for a time at the wondrous exhibition. They are now encamped on the lake front and are receiving much merited attention. Many of the more recent efforts of the management to secure visitors have been vulgar and reprehensible. The effort to provide amusement may bring in revenue, but it lowers the tone of the exposition. The arguments in the Clingman case, or in favor of dissolving the injunction issued by Judge Stein against closing the fair on Sunday, have been heard. The decision is promised next week. In the meantime no effort is made to secure visitors on Sunday.

The platform of the Iowa Republicans, upon which they stand in the present campaign, is one which retreats from the position hitherto taken by the party in that State and reveals the domination of the elements in it which are more intent upon recovering the votes of those who have given success to the opposition during recent years than they are upon maintaining a high stand upon the temperance question. That the platform will alienate more votes than it will win is probable. It was not adopted without a prolonged and intense discussion, and the majority in its favor was only twenty-three in a vote of over 1,200 delegates. Already the platform has been repudiated by the leading independent Republican journal of the State, and among the rank and file of the party there is intense dissatisfaction. The maintenance or repeal of the present law will rest with the Legislature, which undoubtedly will repeal prohibition and grant local option in counties now that the Republican leaders have declared that "prohibition is no test of Republicanism." A survey of the field of temperance reform just now is only hopeful as certain features of educational and social enlightenment are noted. The recoil from the partisan, narrow political crusades of five or ten years ago has come. The leaders of the third party are now engaged in recrimination for the past and disputes about the inclusiveness or exclusiveness of future party platforms. Here and there, as in South Carolina, new experiments are being tried. But scarcely anywhere are level-headed business men grappling the problem with the same vigor and acumen that they show in their own affairs.

It has been a week of exceptional violence, when man has assailed brother man and in many instances taken life as remorselessly as Cain took Abel's. In Massachusetts the town of North Abington was disgraced by

the conflict between the employés of rival railroads—steam and electric—over the right of way. Twenty persons were injured, much property damaged and the good name of the town and Commonwealth tarnished. In New York City the unemployed Hebrews of the East Side, to the number of thousands, demanded entrance to an assembly-room, and when it was denied sought by brute force for a forum for free speech. Later a resolute attack by the city police was met with stubborn resistance, and heads were cracked and furniture ruined. In Wales and England the coal strike is assuming a grave phase. A small force of military is trying to hold in check thousands of colliers, who, in Wales, have begun to destroy property, assail "scabs" and resist the military. Last Thursday the antipathy of France to Italy revealed itself in the unprovoked assault by several hundred armed French laborers upon one hundred unarmed Italians, who were laboring in the salt works at Aigues Mortes near the Mediterranean. The local police made no effort to prevent or suppress the violence. The authorities made no appeal for military aid, but seem to have condoned all that was done. Forty-five Italians are dead, sixty-five mortally wounded and many missing. Italy is aroused and the French embassies in Italian towns are with difficulty protected from the violence of the angered Italians. Germany is supporting Italy in her endeavor to exact reparation from France, and once more the war clouds lower over Europe. In Bombay, India, the bitter feuds between rival religions have broken out, and Hindu has tried to sack Mohammedan mosque and the Moslem has defiled the Hindu temple. Great Britain, whose policy has been to encourage these religious feuds up to a certain point in order to lessen the danger of a joint uprising, has been compelled to mass troops and rigorously suppress the outbreak.

Canada has less reason to be satisfied with the decision of the Bering Sea tribunal than either Great Britain or the United States. But for her interposition the question might have been settled in practically the same way years ago by an agreement between Lord Salisbury and Mr. Bayard, which was about to be consummated when England was forced to listen to Canada's protest. The decision, while technically sustaining Great Britain's positions, will compel her to readjust her defense of her sole right to the pearl fisheries of the East Indies. If the United States cannot set up a claim to the open sea, neither can Great Britain. Whether other nations can be brought to respect the findings of the tribunal as respects the regulations governing the time, place and manner of seal killing in the North Pacific is a problem that if not answered in the affirmative means the extinction of the seal. Having no property rights beyond the three mile limit, as the situation now is, we are debarred from preventing the Japanese or Russians from seal-killing within the limits of time and space which must govern us, Great Britain and Canada.

Republicanism in France marches on. Last Sunday's election of deputies reveals this in an unmistakable way. Despite the odium of the Panama scandal and the recent student riots, and notwithstanding the

steady growth of socialism, the people in a most pronounced way have shown their faith in the republic and the present administration. The republicans appear to have gained forty-six seats and lost none. The royalists have lost twenty-eight seats, an indication of the rapid decline of the number of adherents of the old régime and due in a large measure probably to the changed attitude of the Catholic clergy obeying the instructions of the Pope. Much of the future of France seems to depend upon the prolongation of the life of President Carnot, who has steered the republic with consummate skill during his administration. Unfortunately now there come disquieting rumors of his enfeebled condition.

IN BRIEF.

We have never published a number of more value than the present issue of the *Congregationalist* to persons engaged in any form of educational work. This, we believe, will be the judgment of all who scan our columns this week. The articles treat of matters uppermost in school and collegiate circles and coming from the pen of recognized leaders in educational movements will command the attention they deserve. Among the valuable articles in hand for next week is one by Principal Booker T. Washington of Tuskegee on The South and Lynch Law. We shall also publish shortly an article by Dr. Edward Hitchcock of Amherst, the veteran among college physical instructors in this country, on College Athletics.

That beggar who claimed to be the only member of his family who earned his living illustrated the mental and moral confusion which results from evil habits.

The New York *Times* must be credited with this nugget of wisdom: "It does not suffice that a man should have a cause at heart; he must also have it more or less at head."

The acknowledgment of a single day's contribution to the *Tribune* Fresh Air Fund included five gifts, all apparently in memory of little children. What more fitting memorial offering could be made?

The church which, led by its pastor, sallied forth into the fields and harvested a sick brother's hay proved its Christianity to him and his friends more convincingly than could have been done by words.

Others' demeanor toward us is often determined by our own deportment. This was well illustrated by the remark of a sweet-tempered, modest girl, who works in a large New York factory: "The boss always speaks gently to me."

Waterless fountains! There are some just now in this city. They appear the same as usual at a distance but when approached they are discovered not performing their proper work. Do they make you think of some professors of religion?

Occasionally in these days of novelties, ecclesiastical and otherwise, we hear of "lady evangelists." Away with such an appellation! Mrs. Ballington Booth tells her sisters of the Salvation Army: "Just put the words 'of God' after a 'lady' and after a 'woman' and you will soon hear which sounds right."

We presume that those of our readers who have visited the Congregational exhibit at Chicago have had no trouble in finding the latest issue of the *Congregationalist*, since we have for a number of weeks been sending copies there regularly. Those who are yet to visit the fair are given herewith a reminder of the opportunity.

When a train unloads its passengers at a great railroad station there always can be seen the eager faces of those who are there to welcome their friends. One cannot help thinking, as he sees the look of joyous recognition, of those watching and waiting at the heavenly gates as the travelers from this world reach their journey's end.

Arithmetic often presents puzzling problems for solution, but few can equal one suggested by this item from a religious exchange: "The annual report shows that there are nearly 12,000 pupils in Cumberland Presbyterian Sunday schools, an increase of 20,740 over last year." Problem: how many Sunday school scholars did they have last year?

Mr. Robert F. Horton has told his English congregation that while he does not see his way clear to decline the degrees of D. D. and LL. D., recently conferred by Yale and Amherst, without risk of misunderstanding and offense, yet he does not intend to use them himself and hopes his friends will continue to address him by the old familiar title of Mr.—not even Rev.

Another case of heroism. A brilliant young Boston lawyer first shows his philanthropic spirit by taking as companions on a vacation trip, not congenial men of like culture, but poor boys from Boston's streets. Then when one of them falls into Lake Winnebago the young lawyer plunges into the water and, disregarding appeals to save himself when it is evident that both cannot be sustained until help arrives, he goes to the bottom.

An honorable bank president of New York City says that the reason the Northern Pacific Railroad has again been placed in the hands of a receiver is because its directors have stamped with their approval the schemes of "the wildest, least scrupulous and most successful financial adventurer that has ever come to this country." It is in order to repeat the question which Professor Little asked in our columns last week, Is Business War?

A lesson, in these days of organization, comes to us from an old lady living an isolated life in the country. Waited upon by a church visitor, who came to bring her a little money, her reply was: "Thank you for the money; I need it. It helps me, but what I want more is folks. I want sympathy. I want somebody to speak to." Here in a nutshell is a suggestion for the great, busy church where energy is confined so often to broad plans and innumerable meetings which leave little time for carrying out the Christ idea, "sick and ye visited Me."

The *Herald and Presbyter* has changed its dress but not its type—of theology. While the pages are smaller and more numerous the guns that it trains upon Professor Briggs *et al.* are just as heavily loaded. Its large circulation in the Southwest is proof, however, that the Presbyterians in that section of the country like its stanch advocacy of the old standards. We congratulate our prosperous contemporaries on the forward step it has taken, which we consider another evidence that the blanket sheet, like the blanket Indian, is departing.

"Let us sing the first and third verses of the hymn" said the minister, whereupon the choir deliberately responded with the first and fourth. "Please omit the second stanza," he requested, and again both choir and congregation lustily sang the entire hymn. Three times last Sunday this careless disregard of the pastor's wishes was observed. No courtesy was intended but such heedlessness amounts to positive rudeness and the fault is too general to go unrebuked. Either pay more attention to what the minister says or else follow the

English custom of omitting none of the verses of a hymn.

A phrase in a letter from an American gentleman in London, printed in the *New York Evening Post*, in which he reflects the opinion of British financiers as to the quality of our recent financial legislation, is very suggestive, and if found to be true ought to produce humility, national self-examination and repentance. "They think," says he, "in effect, that the wealth we have so rapidly acquired is destroying the virtues by which we obtained it." Money obtained "virtuously" is not likely to be spent viciously. The trouble with us is that we are not and have not been content to get money "virtuously." It is the pace set by men who have no moral title to their wealth which is demoralizing us.

STAFF CORRESPONDENCE.
FROM WASHINGTON.

The force of public opinion, which is the only real reliance of the country in the present emergency, politically speaking, appears to be beginning to make itself felt at last in the Senate. It cannot be said that there is any better prospect for unconditional repeal of the Sherman act by that body as yet, but the senators have at least been roused from their lethargy and now show a disposition to do something toward relieving the situation without further delay. The "steering committee," under Senator Gorman's sinister guidance, proved a flat failure, and for many days the finance committee pursued the same policy of masterly inactivity, but outside pressure finally compelled Senator Voorhees, the chairman, to swing loose from his five free silver Democratic associates and join Senator McPherson and the four Republican senators on the committee in reporting a bill which calls for unconditional repeal, coupled, however, with a declaration in favor of bimetallism.

This declaration is a mere abstraction and carries no legislation with it, so that if the bill could be passed as reported it would be practically satisfactory. But, unfortunately, there is no more assurance of the passage of such a bill now than there was last week. On the question of unconditional repeal the best authorities believe that there are at least forty-five or forty-six senators, that is to say a bare majority of one or two, who are steadfastly opposed to it, and this number is more likely to be re-enforced by the addition of three or four stragglers than to suffer a corresponding diminution. It is, of course, possible that conversions enough to turn the scale may yet be made, but the tendency thus far has been rather in the other direction. The most notable illustration of this is in the case of Senator Vest, whom many had relied upon to vote for repeal, but who opened the ball for the silverites on Monday last with a violent attack upon the President's policy, and no doubt carried a few wavering senators over to the anti-repeal side.

In the Senate, therefore, the chances for unconditional repeal are still unpromising. In the House the situation is unchanged, and the friends of repeal are believed to retain the advantage by a small margin, although even there it is quite possible that the amendment in favor of free coinage at twenty to one may finally prevail.

But the necessity for taking action of some sort having been at last "borne in upon"

the Senate, it is anticipated that next week will witness real progress in that body. Mr. Voorhees has announced that he intends to call up the repeal bill on Tuesday, but the probability is that it will be sidetracked and that attention will first be given to the bill allowing national banks to increase their circulation up to the par value of their bonds. This bill was called up yesterday, and in the ensuing debate it became apparent that it would command the votes of several senators who are counted among the silverites, and would be opposed chiefly by the comparatively few who are opposed to the whole national bank system. It is hoped by the champions of this bill that it may afford effectual and immediate relief to the country by providing a large increase of the currency in a legitimate and harmless way. The increase would certainly amount to \$20,000,000, and perhaps \$40,000,000. The Democratic leaders believe that this bill, perhaps with the addition of some amendments looking to a revision of the financial system of the country in certain particulars, will soon pass both houses, and that it will be the most beneficial legislation for the country that can be accomplished in the immediate future and without damaging and harassing delay.

The plan is to take a vote on the national bank bill in the Senate about the same time that the House votes on the repeal bill and then to effect a mutual exchange or transfer, the House taking up the bank bill and the Senate the repeal bill. Senator Vest introduced yesterday a twenty to one free coinage bill, which confirms the impression that the silverites intend to concentrate their strength on that particular measure. The debate in the House this week has brought out a number of good speeches, but it has not aroused the expected degree of interest, and it is doubtful if the oratory has changed a single member's opinions. Considerable proselytizing, however, is going on behind the scenes and it is gratifying to find that in this species of activity the friends of repeal are of late much more conspicuous than they were at first. Whatever may be the outcome of it all, it is evident that the Democrats are badly divided and the impression prevails that the party is destined to experience a decided setback in the autumn elections unless a decided improvement in business occurs before then.

The Bering Sea decision was received here with mingled emotions of satisfaction and dissatisfaction. In official circles mortification is felt because the United States was beaten on the main points submitted to arbitration, but the new regulations and restrictions in regard to the seal fishery are considered advantageous to our interests and to the proper protection of seal life. This is proved indirectly also by the un concealed displeasure of the Canadians at the result. One of the most disagreeable consequences of the decision is our liability to damages for seizures and for compelling British subjects to abstain from sealing during the pendency of arbitration. It is not yet known how much this will amount to and the question will probably give rise to prolonged litigation and diplomatic maneuvering.

In the intervals of financial discussion, while the debaters paused for rest and refreshment, two or three excellent miscellaneous bills have been recently advanced

toward completion. One of these, which passed the Senate last Wednesday, provides for the erection of a large Government building, to be called the Hall of Records and to be used for the storage of public documents, immense accumulations of which are now piled up in the department buildings, thereby monopolizing a great deal of room which should be occupied by clerks. As a consequence many bureaus and divisions have been excluded from the regular department buildings and established in rented buildings of inferior construction, with results which have always been unsatisfactory and sometimes disastrous. The Ford Theater calamity was a consequence of this system of operations, and there is good reason to fear other tragedies of a similar nature unless the system is soon abandoned, as it can and will be if the new Hall of Records is erected. It is hoped and believed that the House will pass the bill without much delay.

There is the usual amount of gossip about the committee appointments, the new rules, the proposed new bonds, the tariff, the Hawaiian matter, the pension cancellations, etc., but there is really little that is new in regard to any of these subjects. The friends of Mr. Springer, including Mr. Springer himself, are making a strong effort to keep him at the head of the ways and means committee, but it is still generally believed that Mr. Wilson will hold that office and that Mr. Springer will succeed to the chairmanship of the foreign affairs committee, formerly held by Mr. Blount. This would be quite an acceptable arrangement all around. Mr. Springer is an honest and faithful public servant and there is no wish on anybody's part to snub him.

Aug. 19.

C. S. E.

CURRENT THOUGHT.

AT HOME.

Rev. A. D. Mayo, whose twelve years of special study in the South have given him high rank as an authority, writing in *Zion's Herald* on The Negro, says the real difficulty of the problem as it especially affects the North is this, viz.: "The unconscious idealizing of the actual negro as he now is, with a strange ignoring of his past, and an almost incredible indifference to the laws of heredity and the influence of environment in the development of a race. . . . While the European races have gradually attained freedom and responsible citizenship at the end of a struggle protracted through generations, the negro had all things given him at once and is now compelled to go through his long day of preparation to realize in life rights and opportunities written out in constitution and law, but still, for the mass of the race, a half-century ahead of his present capacity. Any machinery of religious, educational, social and civic development, however inspired by philanthropy, floated by money and worked in the spirit of sacrifice, will fail just in proportion as this central fact of his history and previous training is ignored. And this is the one thing the Northern people need to know."

The *National Baptist*, commenting on the account of the recent "retreat" of clergymen at Grinnell, Io., which we published July 13, and certain statements made at that time respecting the necessity of a revival of Christlikeness in the Christian Church, adds: "We cannot deny that, to any one who looks at the church of today and penetrates below the surface, the situation of things is serious. How many churches are there of which you can say with truth that the members really mean the

onsemination which they have in name made of themselves and their possessions? . . . There was a time when the fact that a man was a professing disciple of Christ was a commendation to universal confidence. Does that day remain? Is a man's note worth more for the fact that he is a prominent church member? . . . What do brokers tell us of the esteem in which a church loan is held? In reference to a great world-renowned church, which recently repudiated its obligations and forced its unsecured creditors to take a fraction of their dues, a Christian woman of unperverted moral sense said, 'I can imagine Satan pointing to that transaction and saying, "See my trump card!"'

It is proposed by some Cumberland Presbyterians that a change in the name of the sect would be advantageous. This is opposed by the *Cumberland Presbyterian*, which says: "The Nicene Creed is not great on account of the size of the town from which it emanated; and if this town were ten times as obscure as the smallest Italian village it would be no argument for changing the name of this world-famous creed. The words, 'Cumberland Presbyterian,' have come to stand for the history of the great revival of 1800 and the revolt in the Presbyterian Church in the West against the rigid doctrines of high Calvinism, for a belief in a universal atonement and the all-embracing and impartial agency of the Holy Spirit, joined to a belief in the eternal condemnation and punishment of the finally impenitent and the final perseverance of the saints. No other word—neither 'Evangelical,' nor 'Free,' nor 'American,' nor 'New School'—could so well symbolize this history and doctrine as the name *Cumberland*."

The *Traveller's Record*, an insurance journal, has sane views on the question of Sunday maintenance: "Sunday is never appreciated till you try to do without it. The World's Fair experiment was worth trying, if only to prove the falsity of the noisy assertion (getting to be an axiom in certain 'advanced' quarters) that the Puritan Sabbath is the outwork hobby of a casual group of religious fanatics in a single country. It and its concomitants are the basis of all that is best in American life today. Compare Winnipeg with Hell-on-Wheels, for one example, and see what a Scotch Sunday does for a new city as a place to bring up families in. Not alone moral elevation of society, but material prosperity and even military strength flow to the 'blue' communities, where the lazy epicureanism of natural humanity is disciplined."

A BROAD.

The *Friend* of Honolulu endorses the following from the *Star* as a just description of the state of affairs in Hawaii and the success of the provisional government in maintaining order: "In the six months past it has maintained order, strengthened the national finances, suppressed an incipient conspiracy, secured complete recognition at the hands of the United States and overcome a powerful monied opposition. During that time the gravest predictions have been made here and in San Francisco of its immediate collapse and downfall, but all of them have come to nothing. At least twenty separate dates have been made for the restoration of the ex-queen, but each of them has borne Dead Sea fruit. Every week and every month has added to the self-reliance of the powers that be, and made them more confident of final success."

The *Christian World*, writing on The Quaker Leaven and pointing out how the ruling ideas of that remarkable sect have permeated other Christian bodies so that while dwindling numerically it is really more powerful than ever, names the following phenomena as evidences of such a leavening influence: "A steady approximation in Nonconformist churches toward the Quaker conception of the minis-

try. . . . When George Fox proclaimed his doctrine of the inner light and of the access of the human mind in every generation to the eternal spirit of truth, he was building larger than he knew. These ideas have become the watchwords of the best philosophy and theology of today. It is singular, also, how in another direction this humble teacher has led the world. While the religious mind of his time was intent mainly on rigid doctrinal systems, built up out of proof texts from the epistles, it was Fox and his followers who insisted that the teaching of the Gospels and the development of character in accordance with Christ's uttered precepts was the essential Christianity. The best divinity of Germany and England is occupied today in saying Amen to these very propositions."

The *Christian Patriot* of Madras, India, edited by native Christians, joins those who criticise the American and English missionaries for their style of living and places of abode: "In the first place we deprecate strongly the isolation of missionaries from the people with whom they work. In the majority of cases the mission houses, some of them huge palatial buildings, are built far away from the native quarters of the town. How can we expect the missionaries to be in touch with the people? We are glad to find that recent missions, such as the Oxford and Cambridge Mission and the Panch Howds Mission at Poonah, see the folly of such a course and have arranged to locate their mission headquarters in the very heart of the native population. . . . There is undoubtedly room for greater simplicity in the style of living of missionaries as well, for in a large number of cases their mode of living is regulated with reference to the style adopted by the Anglo-Indian official. Whatever may be said about the controversy with which Dr. Lunn's name is connected there is much force in his contention that subject races will not be rapidly evangelized by missionaries who are identified in social position with the ruling caste of the conquering race."

THE UNIVERSITY OF CHICAGO.

The growth of this institution has been phenomenal. It is less than four years since the plans for a university on a scale commensurate with the demands of the West were formed and Dr. W. R. Harper was chosen to its presidency. Now it has a magnificent site of twenty-four acres in the best section of the city of Chicago, with buildings either already completed and in use or to be ready for use Oct. 1, representing an outlay of one and a quarter million dollars. The campus comprises four blocks between Ellis and Lexington Avenues on the east and west and between Fifty-seventh Street and Midway Plaisance on the north and south. By order of the city council the streets have been vacated so that the university has the complete control of a piece of land 1,261 feet in length by 803 in width.

The buildings are to be arranged so as to form an outer quadrangle, inclosing four smaller quadrangles, viz., one for women, one for graduates and two for undergraduates. The Kelly, Foster and Beecher dormitories for women, each costing \$50,000, are built, as are all the already completed edifices of the university, in the English Gothic style. There are also in use, or ready for use, a dormitory for undergraduates and one for divinity students. Cobb Lecture Hall is at present the center of the university life. Here are the offices of the university, the chapel, lecture-rooms and depart-

ment libraries. The Walker Museum is approaching completion. The Kent Chemical Laboratory will be the best equipped laboratory in the country. The Ryerson Physical Laboratory, also one of the finest buildings of its class in existence, is nearly finished. All these buildings are practically fire proof. The interior is of pressed brick with finishings of oak and Georgia pine. Care has been taken to secure good light, and so to arrange the lecture-rooms as to make it easy for every student to hear and see. The outer walls are of Indiana blue Bedford stone, which gives the buildings a pleasing appearance and at the same time renders attempts at ornamentation unnecessary. If the plans for the quadrangle are carried out, and distinct groups of buildings erected for the departments of biology and literature and buildings for the library and a chapel, several millions of dollars will yet need to be secured. But as Chicago has provided the site for the university and erected the buildings above named and provided also for an observatory, which will be located at Lake Geneva in Wisconsin, it can be trusted for the means which the realization of the plans call for. In October there will be rooms for 400 students, but when the university is doing its work with anything like the completeness its authorities contemplate rooms for not less than 2,000 will be needed.

As is well known, President Harper is not in favor of interrupting the work of the university by vacations. The plan is to have four terms a year of twelve weeks each, with a sufficient number of professors to allow each one a rest of one term out of four. If the professor so elects he may teach three years without other rest than that which the week between each term furnishes and then take a year in Europe, or in special studies in this country, and receive full pay. Large space is provided for optionals. Women are admitted to the university and to all its departments on the same terms as men. For thirty-six weeks the lowest estimate for necessary expenses is \$313, the highest \$615.

The colleges of the university are organized as the college of liberal arts, the college of literature, the college of science and the college of practical arts. Students engaged in the work of the first two years in these colleges belong to the academic college and are subjected to stricter methods than those who are carrying on the work of the university college, or the studies commonly pursued in the junior and senior years of our American institutions. The faculty of arts, literature and science, which consists of nearly a hundred persons, is divided into a board of academic colleges, which looks after the work of those who are in this stage of study, a board of university colleges, which looks after those who are in the third and fourth year of their studies, a board of the graduate school of arts and literature, and a board of the Ogden School of Science, which graduates alone attend. This latter board directs all graduate work in the departments of physics, chemistry, geology, biology and astronomy. The department of biology has been subdivided into the departments of zoölogy, botany, anatomy, neurology and physiology. The divinity school, which is the Morgan Park Baptist Theological Seminary transferred to Chicago and

united with the university, has had about 200 students, and, while its professors are Baptists, students of any religious denomination are welcomed. During the first year of its working life the university has had in all its departments nearly 700 students, instructed by a faculty as able as money and skill in selection could secure. This marvelous success of a single year is only a prophecy of what a second and a third will show. Provision for teaching law and medicine will be made as soon as the funds of the university warrant.

Through its relations with other institutions of learning in the country the university hopes eventually to find its chief field of work among graduate students. These relations to academies and colleges, to which the term affiliated is applied, are not yet fully developed in the public mind, although the plan on which the relation rests is simple and not difficult of execution. The chief objection to it will probably be in the apparent surrender of liberty on the part of the affiliated institution. As the university becomes better known and its graduates multiply this objection will become less powerful.

An important part of the work of the university and one which will influence public opinion not a little and which may stimulate intellectual life to a degree not hitherto deemed possible is in the department which is known as that of university extension. Last year 122 courses of lectures in this department were given. With such lecturers as R. G. Moulton and his associates still greater success in the year to come is anticipated. Instruction is given by lectures, class work, correspondence, after the method of the famous Hebrew schools, examinations, through libraries on special topics which are taken to the centers where the lectures are given, by the publications of the university and by district organization and training. The control of this work is in the hands of the president of the university, its special director and the secretaries of its various departments.

It is too soon to estimate the influence which such a university will have on the methods of instruction hitherto followed in the West. It certainly will raise the standard of scholarship in all our colleges. It will stimulate teachers in our high schools and academies and intellectual life throughout this great section of country. In Chicago itself it furnishes an object to which wealth may be consecrated which is infinitely higher than any we have hitherto known. And yet this university is only the completion of a system of education for which the founders of the city provided and toward which those who have laid the foundations of our six or seven theological seminaries, our law school, our schools of medicine and dental surgery, the Northwestern University with its from four to seven millions of property and its nearly two thousand students and the Lake Forrest University have been seeking to come. The University of Chicago, under its brave, energetic and enthusiastic young president, whose love of learning is as intense as his charity toward those who differ from him is Christian, is the fitting culmination of the efforts which have been put forth quietly, but continuously, these last thirty years to make this city the center of a learning which shall be

as pure as its atmosphere is healthy and as broad and generous as are the prairies on whose edge it stands.

The details of study pursued in the university, the names of the courses to be pursued cannot here be given. Enough to say that fifty-six courses in history are proposed, seventeen in political economy, thirty in Latin. It is the intention of President Harper and his associates that provision shall be made for instruction in every department of human knowledge, and this, too, by the best men which Europe or America can furnish. When the new telescope is finished and housed and Professor George E. Hale, whose discoveries in solar photography have given him a world-wide reputation, is placed at its head, the astronomical student will have advantages here which neither England nor Germany nor France can give.

It was at its annual meeting in May, 1889, that the board of the American Baptist Education Society determined to establish a college in Chicago. John D. Rockefeller offered to give \$800,000 provided \$400,000 were secured within a given period. It was only through the heroic efforts of Secretary Gates of the Education Society and Rev. Dr. T. W. Goodspeed of Chicago that the sum was obtained. To his previous gifts Mr. Rockefeller added, Sept. 19, 1889, a million dollars. This gift brought the theological school into the city and left its buildings to be used by the Morgan Park Academy, which is a part of the university's plant of instruction. Then came \$500,000 from the Ogden estate for a school of science, gifts from Messrs. Field, Kent, Ryerson and Cobb and from Mrs. Kelly, Mrs. Foster, Mrs. Snell and Mrs. Beecher for buildings. So to one great gift another has been added, till now the university has seven millions of dollars in buildings and endowments, nearly four of these millions the gift of one man. But these gifts, large as they are, are only a beginning of what will be required to carry out the plans which the university is seeking to realize. No one claims that the university work is complete or that it has fully passed its experimental stage, but with its 143 instructors employed last year, its 163 engaged for next year, its more than 200 graduate students, it has done enough to encourage faith in its managers and to justify its appeals to the wealthy for liberal contributions. Of its departmental libraries, classical, historical, scientific, and its general library, made up of several very valuable collections, now temporarily yet conveniently stored in a building which is also serving for a gymnasium, there is here no space to speak.

Although a distinctively Baptist institution, and by the terms of its charter forever to be under the control of this denomination, its spirit in the choice of its professors, the treatment of its students, the management of its extension work and of its press is as liberal as that of Harvard or Yale. As the president in the quarterly report just issued says, the first year of this new departure in the methods of imparting instruction and the management of higher institutions of learning has passed and, so far as those best able to judge can judge, passed successfully and with promise of a work for education in the future the greatness and importance of which few realize.

FRANKLIN.

A WORKABLE PRINCIPLE OF MORAL TRAINING.

BY CHARLES DE GARMON, PRESIDENT OF SWARTHMORE COLLEGE.

Dogmatism has had its day in the field of intellectual instruction. The impartation of knowledge on the strength of the authority of teacher or book, instead of through the adequate apprehension of the pupil, is largely a thing of the past. Only in the field of moral training are we loath to depart from the ways of long ago. But the multiplication of the forms of religious belief, on the one hand, and the unification of education in the public schools, on the other, have brought us to a standstill in the matter of religious instruction in the schools. If the old-time training cannot rest on the direct authority of the Scriptures nothing remains of it but hortatory ethics. Public confidence in the efficacy of the latter is so weak, however, that we may safely regard the field of school ethics as practically abandoned, so far as the old lines of procedure are concerned. But just as instruction did not collapse when dogmatism in method departed, so there may be a ray of hope left for an efficient moral training.

The will is moved by motives, but motives cleave to and grow out of ideas. A child has developed moral character just so far as he is able to decide the moral questions that arise in his experience, not each on its own merits, as a new problem, but by a strong set of right feelings that inhere in a firm group of rightly related ideas, so that the decision is made without deliberation, as a matter of course. The establishment of this right moral habit implies an extended experience in right thinking and doing. The mere iteration of a moral maxim does not suffice to generate and consolidate the group of ideas in such connection as these morally established feelings presuppose.

There are two sides to the moral problem, which we may call the *formal* and the *real*, and consequently two methods of approach. The first is expressed in the words conscience, peace of mind, duty, strength of will, etc., the second, in a practical manifestation of such moral ideals as good will, benevolence, justice, adequate requital of good deeds, service to others as the best service to self, etc. The old system of moral training sought to bring about a realization of the practical virtues through an empty appeal to the formal side of morality, hoping in this way to secure right living. My view is that this course should be reversed, and that the formal side of morality should get a rich, full meaning through a building up of right groups of ideas and feelings in the realm of practical life.

Only the general lines along which this approach must be made can be laid down at present, for there is an important piece of pedagogical investigation needed in connection with each phase of the subject. The important fields for the concrete working out of ethical ideas such as those mentioned above are the daily home and economic life, and in this country especially the political life of community, county, State and nation. History records what the wills of men have wrought out in the past. From one point of view, then, we may say that history and life are the two

places where we find ethical ideals embodied in a concrete form.

It is necessary, however, to add a third, which for young children is much more important than history because much more easily grasped by the childish apprehension, and that is, first, imagination and then, later, dramatic literature. Classic literature embodies in idealized forms the same content that is found in history. Mythology is only history idealized, while legends, folk-lore, fairy tales and dramas are all freighted with the same ethical lessons that history teaches—the blessings of good will and justice, fair requital and honest service; the curse of ill will, injustice, failure of requital or service; the inevitable return of the deed upon the doer; the moral destruction of those who will not repent of evil deeds and the punishment of those who do not make restitution for wrong done; the moral salvation of those who do the good or who undo their evil deeds by repentance and restitution; the moral grandeur of those who obey the law of conscience with unswerving determination.

I am well aware that unimaginative thought is inclined to deny that there is any such content to be found in literature, or, if there, that it can be of any real use in the moral education of children. But this is because it does not see the need of building up groups of interpreting ideas and feelings for all classes of moral questions. It is true that the dogmas of ethics are not found in such literature as I have described, but the ethical ideas, the ethical content and the sentiments for right and against wrong that move the feelings are there, nevertheless. The right kind of literature educates the feelings. It gives the child an unbiased opportunity of passing right moral judgments upon the same classes of actions that will sooner or later confront him in practical life; furthermore, it teaches him to look beyond the present sensuous attractiveness of a deed and to see it also in its ultimate consequences to himself.

When the student is old enough to do so he may draw much spiritual inspiration for life from the pages of history, since this is the record of the will of man in the past, and is, consequently, largely ethical in its content.

Coming now to the economic phases of the subject, I wish to call attention to an essay on Economic Causes of Moral Progress, by Prof. Simon N. Patten of the University of Pennsylvania and published in the annals of the American Academy of Political and Social Science. He shows how children can be educated to form higher and higher combinations of things, which, taken together, give a much larger sum of pleasure than they could do when consumed separately. Two advantages accrue, one the rejection of things that in themselves might give pleasure but in the new combination only spoil the whole, and the other the incorporation of elements that are of advantage to the combination but which would be disagreeable if taken alone. Thus we might easily be led voluntarily to reject pickles or indigestible salads because they form a bad combination with a whole group of things that together give much pleasure and physical well-being, or we may introduce salt, pepper, mustard, etc., to a combination where they would enhance the sum

total of pleasure, whereas by themselves they would be disagreeable. In like manner pupils can be taught to make "complements" in their lines of actions. "Play is pleasant, but if, at a given time, it would spoil a larger set of pleasures I will forego it. Lying might get me out of this scrape, but if it would ruin a group of things I most love I will tell the truth and take the consequences." I quote a paragraph from this suggestive essay:

The reduction of crime, however, is due more to the increase of economic activity and to the consequent possibility of regular employment than to the rigorous enforcement of our laws. Three solid meals a day break down the sympathy with theft, destructive revenge and other crimes against property and good order . . .

It is always possible for the teacher to aid his pupils in enlarging their groups of pleasures. Their capacity for enjoying associated pleasures gradually increases with their age, and the teacher must be active in showing the natural groups into which their pleasures will unite. They must also be taught to eject the discordant elements which prevent the union of small into large complements. Too often the pleasures of children remain mere aggregates of sensations of a low character because they are unconscious of the increase of pleasure which a harmonious consumption will give.

As to the embodiment of ethical ideals in political life. In addition to the ethical relations that should exist between men as individuals, there is a set of larger and not less important ethical relations that should exist between the individual and bodies of men in their collective capacity. As we have seen, literature, especially in its dramatic forms, portrays these relations ideally in tragedy and comedy by showing that men attain real freedom only as they conform to the highest institutional organizations. In practice we enter these larger ethical fields when we begin to become conscious of our life as members of those various political organizations that we collectively call the state. The brother now becomes the citizen. No supporter of public education will question the propriety or need of training pupils of the public school in political ethics. The only question is, How can we do it efficiently? Our main reliance heretofore has been United States history, but this has proved ineffective. Not much insight into political duties, or much permanent disposition to do them, is cultivated by the ordinary school history, which consists of descriptions of conquests, campaigns and battles, together with brief and formal statements of their causes and results.

A much more effective method is to make a detailed study of the nearest and most obvious political forms under which we live. This study should embrace the present facts and how they came to be. Children should be set to a study of the town, its origin, its methods of work, the rights and duties of its citizens and officials. They should be led to investigate the subject of taxation, its purpose, rightfulness, methods, justice and injustice, its benefits and necessity, what rôle it has played in wars and revolutions, and what the rights and duties of citizens are concerning it. In similar ways students should make a detailed study of county, city and State, of written constitutions and of the organizations, rights, duties and privileges of political parties. This is the root out of which history must grow if it is to have any ethical vitality. Such books as John Fiske's *Civil Government* in the United

States admirably cover this field for our public and other high schools.

Such, in brief outline, is the scheme of ethical training proposed by this paper for American schools and homes. Let dogmatism and hortatory ethics wait until the practical ethics here outlined can fill these formal truths with a content. Begin with imaginative literature in the primary school and organize a course throughout the grades, ending with the Shakespearean dramas. Utilize the ethical value of history, at first through biography and story, later through the study of political institutions as just outlined. Finally, teach the child to conduct himself rationally along the lines laid down by Professor Patten in his essay.

If concrete efforts along these various lines will do nothing for a sound moral training of the people we may as well give up the problem in the schools and turn it over to some more potent agency.

NOTES ON EUROPEAN SCHOOLS.

BY LUCIA T. AMES, BOSTON.

To pay a visit to any so-called "free" or "public school" in Europe, especially on the Continent, is by no means an easy or common thing to do. The red tape necessary before one can get inside the door is surprising to the American, accustomed to walk into any school with as little trouble and ceremony as he would walk into a church.

We well remember our experience in Genoa, where, having a half-day to spare and thinking to learn more of the life of the Italian people by seeing their schools than by visiting any more palaces and galleries, we astounded our landlord by asking the way to the nearest schoolhouse. He apologized for the vagueness of his ideas on the subject by assuring us that such a question had never been asked by any guest before.

We therefore sallied forth, relying on chance or a policeman and a very limited Italian vocabulary to bring us to the desired place. After some time we found ourselves at the doors of some kind of a *collegio* and learned that it was a school for boys of about fourteen. With mingled courtesy, surprise and amusement the master assured us that ladies under no circumstances could be admitted, but perhaps it would be possible for us to see a primary school further on. At the primary school we were informed with further courtesy and surprise at such a request that we must first repair to the city hall for a permit. Nothing daunted we repaired to the *Palazzo Municipale*, rising story above story from the narrow, busy street up the steep slope of one of the hills which make Genoa one of the most picturesque cities of Europe. Up endless long stairs, through interminable corridors, from one official to another we passed, until finally the chief was reached and we were invited to be seated for an interview carried on in French.

In the first place, what was our purpose in visiting Italian schools? Were we sent out by the United States Government to make reports? We gave assurances that we were mere harmless tourists intent simply on studying educational methods for strictly private purposes. This was satisfactory and the official assured us that though unfortu-

nately he had not the power to give us the permission himself, he would commission an underling to take us to the mayor, who was some distance further, and we should doubtless be granted our heart's desire. But wisely concluding that at this rate of progress by the time we reached the school it would be closed, we reluctantly abandoned our quest.

All this annoying delay, at first so incomprehensible, becomes somewhat excusable when looked at from the standpoint of Europeans, who think good manners require that the entrance of a visitor should demand special attention and the interruption of regular school work. In spite of all requests on our part that no attention whatever should be paid to our entrance, in every country where we have visited schools our appearance was invariably signified by the whole school dropping work and rising and remaining standing until permission was given to be seated. In one case, all the children, bowing, chanted in chorus the welcome, "Je suis charmé de vous voir" (I am delighted to see you).

One can, however, almost pardon this fussy ceremony, although it practically prohibits parents and other visitors from seeing the schools and prevents the children gaining the self-possession which American children learn when compelled to continue work as usual, no matter who is present. Habits of respect for age and authority, so woefully lacking in America and so delightfully noticeable in European youth, are certainly engendered by the respectful salutations and little ceremonious forms which in Europe are still retained. "Do you ever use corporal punishment?" we asked of a Brussels teacher. "What! Do you mean to strike children?" he exclaimed in surprise. "Certainly not. Do you do such things in America?"

The complete separation of the sexes above the lowest primary grade and the almost exclusive employment of male teachers for boys and very many male teachers for girls is well known as characteristic of all continental schools. "Boys wouldn't mind women; they wouldn't have the same respect for them that they do for men," said a male teacher. "But American boys are a great deal harder to manage than European boys, and yet they often have women teachers until they are ready for college," we protested, which remark was only received with a shrug of the shoulder.

In all the European schools that we have seen the pupils are more compactly seated than in American schools. Space is thus economized at the expense of diminishing the cubic feet of air to each pupil and permitting a personal contact which we could not help feeling tended to preserve class distinctions, rich pupils being sent to private schools when they might, perhaps, attend the public schools if a separate seat and desk were granted them. Quite as often as not the seats are made without backs, partly for the sake of economizing a little wood and also, especially with boys, to facilitate their getting off the long benches by simply stepping over them. In a private English school for girls the pupils, although instructed in French, painting and all the accomplishments, sat on seats without backs and kept their books on the floor and the window-sill.

In Germany, although the schools usually provide proper receptacles for books, where one would think under the eye of a janitor they might at least be safe between the morning and afternoon session, every child carries all his books in an ugly, square-cornered satchel strapped to his back every time he enters or leaves the school-house.

So far as we have observed, European text-books contain almost no pictorial illustrations. This lack is compensated for and, perhaps, more cheaply provided by numerous wall charts, pictures and illustrations of specimens of raw materials and manufactured articles of various kinds, and specimens and colored pictures of objects in natural history. The prominence which is given to the study of religion makes pictures of Biblical subjects as common in the day school as in our Sunday schools. To an American one of the most interesting features of the European school is the instruction in religion. In Germany especially, as is well known, tremendous stress is laid on this, one-fifth of the school time frequently being devoted to it. Whatever Puritan New England may think of the German's way of going to the beer-gardens of a Sunday afternoon and to the opera in the evening, it is certain that during the course of the week his child is getting ten times as much instruction in religion as the average child of church members at home. Countries differ. The American woman is shocked to see her German sister crocheting and drinking a glass of beer while listening to strains from Lohengrin in a green garden of a Sunday afternoon, and she in her turn is shocked at the American who leaves her child's religious education to be accomplished by the attendance of a Sunday school, one hour a week, where the pupil learns or not just as he pleases.

As to the instruction which is given, it is safe to say that it has never been affected by the higher criticism. Whatever the teachers may themselves think, they teach their pupils that the world was created in six days, and that Eve was made from Adam's rib. Hebrew history is taught just as much as German history, and youngsters of nine and ten know who Nun and Terah were quite as well as our boys know who Washington and Franklin were. The Scripture is not learned merely by rote but they are expected to be able to give a good explanation of it. About three hundred passages of Scripture of various lengths are learned by heart before confirmation, and this is certainly a valuable training of the memory and the literary taste, to say nothing else. Confirmation in German schools usually takes place at the age of fourteen. Every pupil, not a Jew, whose parents have not openly severed their relation with the state church or Romish church must be confirmed. Judging from all the evidence available, very few of the many atheists and materialists who form the bulk of the Social Democratic party have severed their relation with the church. Such a severance would involve tremendous social difficulties and interfere with their children's prospects in life, consequently they are as thoroughly trained in Christian doctrine and go to their confirmation as much as any other children.

Far more attention is paid to literature, history and language studies in the lower

grades of both English and continental schools than in American schools. Arithmetic and geography are continued later, and we have seen girls of seventeen and eighteen in a French boarding school studying geography. Their classification of American cities according to their population, enumerating Montevideo and Detroit, Rio Janeiro and San Francisco in the same breath, was amusing to one from the States, who is slow to learn that the word American in Europe has a much wider significance than we usually give it. Since the Franco-Prussian War, which demonstrated a fatal ignorance of geography in France, far more attention has been paid to it, not only there but in other lands. European geography is, of course, studied with much greater detail than in our schools.

It is rather humiliating to an American to find what a small part his own land plays in European thought. In one of the best schools in Manchester, Eng., after listening to admirable recitations from Shakespeare from a class of girls, on being asked to talk to them we prefaced our remarks by saying that we had come from Boston, and inquired if any one knew where that was. There was silence for a moment and then one girl modestly said, "Philadelphia," and a second suggested "New York." Whether these were States or cities they could not tell, but they could tell a great deal about *As You Like It*, and evidently enjoyed it. Most of our girls of the same age would have known nothing of Shakespeare, and perhaps one kind of ignorance was no worse than the other.

The study of French and English grammar and literature plays a large part in all schools for both boys and girls in Germany. While the German boy continues his studies in the *Real Schule* or the *Gymnasium* until he is nearly twenty, his sister rarely goes to school after she is sixteen. By that time, however, she usually has a more thorough training than the American girl of that age and is generally more industrious and far less self-assertive. Vacations in Germany, except in the universities, are often only a month long at the longest, and the sum total for the year is about ten weeks vacation.

One feature of German and also many French schools is vacation lessons, which would require, perhaps, a half-hour's work daily. This we have never found looked upon as an imposition. It is chiefly a kind of review work and prevents the loss of what has been gained. Pupils are held strictly to account for its performance.

The two most interesting schools that we ever visited were a girls' industrial school in Rome, to which our guide managed to gain access for us, and the famous Christ's Hospital, or Blue Coat School, in London.

While in regard to school furniture, co-education, the higher education of women and the absence of ecclesiasticism in our schools America is undoubtedly in advance of European nations, in many other respects we have much to learn from them. In all the European countries whose schools we have visited primary education is more universal and compulsory than with us, and, so far as we could observe, patriotism is better inculcated, and courtesy, industry, obedience and thoroughness are more common than in American schools.

THE EDUCATIONAL VALUE OF REFORM MOVEMENTS.

BY WILLIAM HOWE TOLMAN, SECRETARY CITY VIGILANCE LEAGUE, NEW YORK.

Reform implies abuse of some nature. In order that the reform may have the desired effect there must be the staying power of zealous intelligence. A reform movement begins by the efforts of some leader of strong personality, who gives direction and organization to what he believes will become a "movement." The leader is a necessity, but what the leader wants is the steady upward pressure of intelligent supporters. The enthusiasm which expresses itself in applause of the powerful points or the earnest appeal of the speaker and then effervesces the next morning is not worth very much.

Perhaps what the reformer most dreads is indifference. "Well, what's the use, anyhow? What can I do?" is frequently heard. Each citizen counts one, and the value of one man who will stand up and be counted is of worth, especially in a municipality held in the grip of the men who are in "practical politics," a euphemism for the old saw, "Every man for himself." Why is it that a rainy day is worth hundreds of votes to one party? Why do *bosses* and *heelers* run the machine? Why is it that the man with the biggest pull is generally the biggest rascal and gets the most done for him? The answer to these political conundrums is seldom given up by even the most casual observer of municipal politics. In the world's Periclean ages the noblest men counted it the highest honor to serve their state and they gladly gave their best energies to its service, satisfied if they had won renown for their city. The vocabulary of the practical politician of today is very significant.

The most practical work done by university extension is the instruction which it offers in the classes organized for the study of civic duties and responsibilities. At a recent election in New York City an electioneering booth was within the proscribed distance from the place of voting. A man stepped up to the booth and said to the occupant that he was violating the law. "Well, what if I am; who are you?" was the retort courteous. "Who am I? I am a citizen!" When the day comes that each man shall feel that he is a citizen and that privileges and responsibilities attach themselves to that title the ward bosses will learn that their title is then a misnomer. Now the *vis inertiae* of ignorance must be overcome by education. A child does not begin in the high school but in the kindergarten. By education I mean instruction in civics, in the privileges of citizenship. To illustrate by a concrete case: In one of the most densely populated wards in New York City is a large foreign element that prizes the privilege of casting a vote. The density of the ignorance of these people may be inferred from the fact that they have been persuaded that their ballots will have no validity unless, previously to being cast, each voter deposits \$2 with a certain saloon keeper in that ward! The friends of a ballot reform might begin here.

One leading characteristic of the present age is organization; the more perfect the organization the greater the results. One of the newest reform organizations is that of

the City Vigilance League of New York City. The scheme of this organization is to work in the assembly and election districts, taking that division rather than the wards or precincts. There are thirty assembly districts and the league will have one supervisor in each, these men constituting the executive committee. The total number of the election districts is 1,137, and just that number of inspectors are wanted. In order that there may be a sense of associated effort, and that the leaguers may send in the results of the work to the central office, monthly bulletins are issued containing five questions. The assembly supervisor is sent duplicate copies of each bulletin, one of which he sends in with the replies to the office and the other he retains for his own use. In this way he is fully posted concerning his own administrative area. There is no one man power who is shaping its plans, but its policy is decided by the executive board of thirty. A great dust has been raised by the statement that the league was composed of an army of amateur detectives. Such a statement is absolutely without foundation.

Well, what has the league done? Nearly four hundred "hand-picked" men are giving their services in districts all over the city. That has been the results of a year's work, with all the drawbacks of newness and consequent inexperience. A few assembly districts have their full quota of men, so that organization has been effected, and some definite question of municipal life is being studied. One district is studying the "sweating question," shops are being visited, abuses are being investigated and lawyers have prepared briefs on the points of law involved. Another district is occupying itself with the problem of sanitation, and a third is taking up the inquiry into popular amusements. Affiliations are being established with existing institutions, so that all may work for a common object, namely, the betterment of our city.

This, then, is what the City Vigilance League has done, now what are its advantages? First and foremost, the educational. No body of men can be associated for the purpose of good government or guided and counseled by men of scholarly attainment and sincerity of motive without catching their inspiration and consecrated spirit. The leaguers are slowly advanced by progressive stages by means of information. Here is a quotation from a recent bulletin:

Any person, licensed or otherwise, who shall sell or offer for sale or give away any strong or spirituous liquors, wines, ale or beer on Sunday or on any other day between one and five o'clock in the morning, unless he have a special license therefor, or to any child actually or apparently under the age of sixteen years, or to any intoxicated person, shall be guilty of misdemeanor.

Except to parties already licensed, no new license can be granted for the sale of liquor in any building (other than a hotel or building for which a license already exists) which shall be on the same street or avenue and within two hundred feet of a building occupied exclusively as a church or schoolhouse, measurements to be taken between the principal entrances of the buildings in question.

The board of excise, whose office is at 54 Bond Street, is required to keep a record showing the name of such licensee, the locality of the premises licensed and the date of granting the same. Such record-book is required to be open to the inspection of the public.

Each month some bit of information like this is sent out. Besides this each leaguer has personal contact with actual conditions

of city life as he is gaining his information. Men's eyes are opened when they begin to study into concrete phases of city life. No man who is interested in the housing of the poor ever passes a tenement house without seeing all he can; if it is a question of street cleaning, every highway in the metropolis affords material for a comparative study. Interest once aroused is sure to grow on what it feeds upon. The kind of pabulum in this direction is supplied by questions like these taken from another bulletin:

1. As you come to understand better your own district, what is the evil existing there which seems to you particularly to require correction?
2. Please give street and number of any saloons that may exist in your district.
3. What saloons have you, if any, which are situated within two hundred feet of a church or schoolhouse?
4. Have you any churches in your district and, if so, where are they situated and of what denomination?

Bulletin No. 4 contained the following answers to questions:

1. The president and executive committee of the league pledge themselves to summon no supervisor to testify in court because of any statement he may have made or information he may have given.

2. Responsibility of owner or agent of property for gambling or disorderly conduct on the premises. The law upon this is as follows: "A person who keeps a room, shed, tenement, etc., . . . to be used for gambling, . . . or being the owner or agent, knowingly lets or permits the same to be so used, is guilty of a misdemeanor."—*Penal Code, Section 343*.

"A person who keeps a house of ill-fame, or assignation of any description, . . . or who, as agent or owner, lets a building or any portion of a building, knowing that it is intended to be used for any purpose specified in this section, or who permits a building or portion of a building to be so used, is guilty of a misdemeanor."—*Penal Code, Section 322*.

A second advantage is that of a knowledge of the social conditions in the assembly limits. Booth has gained the applause of the sociological world by his masterly studies of the poverty of the East End in London. The league is doing the same kind of work, modest now, but instinct with the same possibilities. It is this feature of the work of the league which should appeal to every clergyman in the city of New York. The church is waking up to the immediate need of coming to the front in assuming the leadership of the issues of the day. What more helpful means for the acquisition of a mass of sociological facts concerning their own districts than by the active co-operation of the clergy? Men want a religion that will teach them how to make the most of their lives on this earth as well as fit them for the other life.

A third advantage is the acquisition of the facts from the different localities. Vigilance implies watchfulness and watchfulness will elicit the facts. This is no more than the right of every citizen, that he should know, for instance, whether or not the city officials whom he elects and whom he pays to govern his city are doing their duty. If they are faithful all the watching in the world will make no difference to them, but if they are conscious of malfeasance in office then there is an outcry on their part that the citizens are exceeding their prerogatives and that they are meddling with what does not belong to them. The league proposes to know the address of every saloon in the city as well as the fact concerning its license or non-license, although the excise question is only one of the many phases of city life that will be studied by the league.

A few well-stated facts are worth far more

than the same kind of a general statement. The violation of the Sunday excise law in this city is a well-known fact to any citizen with sound eyes and ears, but when a bill of particulars like this can be given, it cannot fail to make an impression.

Sunday, May 14, seven saloons were under surveillance. Lenox Avenue, corner of 129th Street, 6 to 7 p. m. Forty persons entered the saloon, of whom twenty-seven were young men, ten middle-aged men, one well-dressed woman, who walked unsteadily when she came out, and three boys; 7.15 to 7.30, thirty men went in, two with children, one with pitcher and one with growler; an officer passed twice, people going in and out.

The sole object of the league is the promotion of whatever makes for good citizenship, and to that end whatever concerns the interests of the city is made the subject of inquiry and conference.

THE EDUCATIONAL ATMOSPHERE.

BY PROF. HENRY M. TYLER, SMITH COLLEGE.

Over all civilization and all progressive humanity there are two majestic powers which are forever keeping guard, the spirit of the present and the spirit of the past. They are not expected to work in harmony, and are seldom, if ever, in entire agreement. The best times are supposed to be those when they are quite harsh in their reflections upon each other and their discord is, in a rough way, a measure of the progressive energy of the community. They must not dwell together with mutual approbation and yet, while they may find fault, it must be always a sort of family quarrel, sure in due season to be made up. There may be altercation and criticism and sharp words, but there must be no complete rupture, no divorce, no thorough alienation between the two.

There is no subject on which the two powers are more sure to indulge in severe reflections than over the problems of education. Here each is stuffed full of positive convictions and is ready to deride the folly of the other. Each has its well-defined theory. The educational system of the past trained for energy and tolerated no softness in the organism of the mind. It delighted in discipline. Youthful life, it felt, was exuberant and needed pruning and repressing. It is the nature of vigorous life to grow too fast, and so, wherever the vitality showed itself, there the severity must be applied. There was a certain prominence given to the statement that education meant the educating of qualities, the persuading them to develop from within, but it was particularly by giving them opportunity, by sternly keeping back the less desirable impulses which threatened to pre-empt the soil.

To attain the desired results schools and colleges were located in retired communities. The youth found little to compete with the peculiar interests of school life and one must be possessed of rare powers of imagination who could find very much to divert him. The equipments of these places of culture were meager enough, except in rules. To keep the boy away from all temptations—for it was especially the masculine mind which was under consideration—to repress from the very beginning every suggestion of evil tendency, and thus give clear field for the virtues, this it was felt would solve the problem. If the garden was kept rigidly clean the good seed could not be

crowded out, and certainly ought to flourish with this reduced opposition. There was left no logical standing for anything except good.

We are prone to say at once that these schools must have proved intolerably dull. But they were neither as dull nor as virtuous as they logically ought to have been. We may set it down as one of the primary rules of life that it is not necessary to provide amusements for young people. We have here one of the undisputed examples of spontaneous generation—they can be depended on to secure a fairly good time for themselves. It was a system which rather rejoiced in what we should call its narrowness. It avoided for its pupils contact with outward life. It did not seek to adapt itself to varying tastes. If a mind did not like mathematics that was a sign that mathematics was particularly needed for its development. It suffered no qualms of conscience over what it accepted or what it omitted. It believed in the laws which it had adopted and it had the faith and courage of its convictions. And above all, in very many respects, it was a system which worked. Splendid character and splendid scholarship came out of those schools. They taught industry and patience, self-denial and earnestness, and while cultivating painstaking accuracy they also sent out enthusiastic students. There was certainly a time when learning flourished in the land.

The modern spirit starts with the principle that we must begin by making the lessons which are to be learned interesting to the pupil. The teachers must, in spite of all competition and in spite of all resistance, draw the students into their work. Minds must be stimulated, and if lassitude follows in the reaction from various excitements new stimulus must in some way be found and furnished. The principle of competition must be largely introduced to rouse the energies of individual students and of schools. It is considered more essential that there should be much going on, that the mind may be free from any thought of *ennui*, than that there should be an atmosphere suited to meditation. School life has to be highly seasoned, so large schools and colleges are supposed to be especially desirable and all are to be rejected as unfortunately located in proportion as they are removed from the great centers of life and activity. The institution which is forced by adverse fate to acknowledge itself as belonging to the fresh water grade must make every effort to cause winds to blow through its halls which remind as much as possible of the brine of the ocean and the eagerly desired fragrance of the streets of the great town.

It is not difficult to see that under such influences our education, contrary to the ideals which prevailed among our fathers, is coming to be full of all manner of excitement, but, it is urged in excuse of our effervescent youth, this is only a part of the spirit of the age which must make itself felt in our schools as everywhere else. Yes, that is it, if we could only realize how thoroughly the school reflects the outside world. Modern life tends to be fast in its work, but even more to be fast in its pleasures, and all this tendency is prodigiously self-assertive in places of education, excusing even its effrontery by the statement that it is vouched

for by the times. We can hardly claim that its position is entirely false. Education is not for itself, but for life, and it is well that it should be near to life. But this question of the relation of the school to society about it is a large one, and shows its application in more than one direction.

The people say—that is, the best people—let our institutions send us out men and women of the highest standard, intellectual, moral and spiritual. They enter accusations, sometimes fierce and strong, against the schools that they are given over to all manner of things which do not aid study, that they are places of dissipation, in forms more or less mild, that they fail to fit young people to take their places in actual life. Now all these charges are of vast significance, but is the plant to find fault with the blossom that it does not transform the juice for the whole organism? Shall the body blame the limb that it is not sufficiently quickening to the whole? If education is for actual life it is no less absolutely true that it is of the actual life. If it ought to create a better sentiment it is itself created by the sentiment which already exists.

We need to remember that the spirit of the age never ought to have everywhere its own way. Almost every man feels drawn in some degree to the idea of our fathers that life ought to have opportunity to get its development amid surroundings of comparative quiet. We may differ as to what quiet is, but we object, at least in theory, to deluging the growing mind with all sorts of distraction. The excitements of life are like wine, which the parent wishes to have on the table simply for himself; the children should leave it alone. But it is hard to keep the barrier unbroken between manhood and youth. And in this work of walling out disturbing influences each one wants to build anywhere except over against his own house.

What most parents desire is to furnish their children all the luxuries and indulgences which they feel that they can afford, encourage them to have a good time in following their impulses, but they wish other people and their children to furnish influences of simplicity which shall give that grace to life which is only found where quiet and contentment give their blessing. Parents affirm that when they send their children away it is in the hope that the halls of learning will withdraw them from the multitude of diversions, but they find, alas, that the evils which they hoped were left behind meet them in a new form at the academic doors. They find fault with institutions, forgetting that the young hope of the household chooses his school and college, chooses the work which is to be done there and all this after being thoroughly well habituated to having all things made attractive. The school is expected to prove a mighty corrective power when both school and student are the product of the community.

If the great public which comes especially in contact with our institutions of learning feels that free rein should be given to youthful impulses, gives its most abundant attention and applause when students prove their talent for having a good time, furnishes money in abundance to its youth and encourages them to spend it, the institu-

tions must accept the position which is accorded to them, but they can hardly be expected vigorously to counteract the evils of the age. Speaking generally, it is extravagant youth which make extravagant education, and it is an extravagant public which makes extravagant youth. Dissipation in the schools comes from a craving for dissipation brought from the home and the social life about the home. If we are to have reform we must not be satisfied to complain of what comes from the school, but we must guard that which goes in and this work cannot be done by one man nor a hundred. We are not so much wiser than our fathers that we can afford to reject all the ideas of the past, and it is the public which especially needs the corrective.

SIX OLD ENGLISH DIVINES.

V. RICHARD HOOKER.

BY PROF. A. H. CURRIER, D.D., OBERLIN SEMINARY.

The story of Richard Hooker's life and that of George Herbert, the subject of my next article, are charmingly told in that English classic, Walton's Lives, of which Wordsworth says:

There are no colors in the fairest sky
So fair as these; the feather whence the pen
Was shaped that traced the lives of these good men
Dropped from an angel's wing.

Born in 1553, the year Mary Tudor came to the English throne, Hooker's life extended to 1600, almost to the close of the reign of Elizabeth. He shared with Shakespeare, Raleigh and Bacon the quickening influences that stimulated their minds to great literary achievement. Hooker's parents, being poor, thought of apprenticing their son to a trade, but his school teacher dissuaded them from it and interested Bishop Jewell in him, who sent him to Oxford. There he won distinction as a scholar and a private tutor. Among his pupils were Edwin Sandys, son of Bishop Sandys, and George Cranmer, nephew of Archbishop Cranmer, who, by reason of their high ecclesiastical connections and interest, subsequently had a great influence on his fortunes. After receiving his master's degree he was given a fellowship and later appointed Hebrew lecturer.

At twenty-eight he was ordained a minister of the Established Church and was invited by Bishop Sandys to preach at St. Paul's Cross, London, a great honor, for hither "all the power and eloquence of the church found their way." But what was meant for a great honor resulted, through Hooker's guileless simplicity, in a great calamity—his marriage to a termagant. The story, as told by Walton, is a droll one.

Hooker performed the journey to London on horseback, and arrived at the "Shunamite's House," his place of entertainment, weary and wet, despairing of his ability to preach on the coming Sabbath; "but a warm bed and rest and drink, proper for a cold, given him by Mrs. Churchman (the hostess), and her diligent attendance added unto it, enabled him to perform the office of the day." Mrs. Churchman, however, was a siren, and, perceiving simplicity in her guest, took advantage of it. Having won his gratitude and confidence, she ventured to say that "it was best for him to have a wife that might prove a nurse to him; and such a one she could and would provide for him, if he thought fit to marry." Thus

cajoled, he got for a wife her daughter Joan, "who," says Walton, "brought him neither beauty nor portion; and for her conditions, they were too like that wife's, which is by Solomon compared to a dripping house." To this Walton quaintly adds; "This choice of Mr. Hooker's—if it were his choice—may be wondered at, but let us consider that the prophet Ezekiel says, 'There is a wheel within a wheel,' a secret, sacred wheel of Providence—most visible in marriages—guided by His hand, that 'allows not the race to the swift,' nor 'bread to the wise,' nor good wives to good men; and He that can bring good out of evil—for mortals are blind to this reason—only knows why this blessing was denied to patient Job, to meek Moses, and to our as meek and patient Mr. Hooker."

Certainly in his method of getting a wife the "Judicious" Hooker, as he is called in literature, acted most injudiciously, and bitter, as usual in such cases, was the fruit of his indiscretion. Compelled by his marriage to give up his fellowship, he obtained a country living in the diocese of Lincoln, where, after a year or two, he was visited by his old pupils, Sandys and Cranmer, who found him with the Odes of Horace in his hand out in the field tending his sheep, while the servant, whose business it was, was in the house eating his dinner and assisting his mistress in household work.

Grieved to find their former learned teacher compelled to perform such menial tasks, they importuned their friends to provide him with a better living, with such good effect that he was presented with the mastership of the Temple in London. This appointment furnished the occasion for his writing his great work, *The Ecclesiastical Polity*. The lecturer before the Templars for the evening service was Walter Travers, a Presbyterian in polity and a Puritan in theology, and withal an eager controversialist. He soon showed that he was not in accord with the new master of the Temple by disputing in the evening what Hooker had said in the morning, so that it was wittily said that "the forenoon sermon spake Canterbury and the afternoon Geneva." The representative of Geneva had the more popular oratorical gifts, so that Thomas Fuller says, "the congregation ebbed in the forenoon and flowed in the afternoon." Of Hooker's manner of preaching and personal appearance Fuller gives also a droll description: "He may be said to have made good music with his fiddle and stick alone without rosin, having neither skill in the use of voice or gesture to grace his matter." His stature was small, his face pimply, and he had a shy and downcast look. His voice was weak and his delivery slow. "Standing stone still in the pulpit, as if the posture of his body were the emblem of his mind—immoveable as his opinions—where his eye was fixed at the beginning it was found fixed at the end of the sermon. In a word, the doctrine he delivered had only itself to garnish it. Such, however, as would patiently attend to the reading and hearing of his sentences had their expectation overpaid at the close."

"Canterbury," being in power, put a stop to the unseemly strife by prohibiting Travers from preaching. He petitioned the Privy Council to have the prohibition re-

moved, and in his appeal abused his opponent. The temperateness of Hooker's answer is revealed in two of its sentences: "Your next argument consists of railing and reasons. To your railing I say nothing; to your reasons I say what follows."

To a man of Hooker's pacific nature such a controversy was distasteful, and as it was likely to be prolonged, because Travers proclaimed himself a martyr to ecclesiastical oppression, Hooker begged Archbishop Whitgift to give him a country parsonage. He was, therefore, transferred to Boscombe, near Salisbury, in 1591. Here and at Bishopbourne, to which he removed later, he wrote his immortal work.

This book, *The Ecclesiastical Polity*, grew out of his dispute with Mr. Travers, who held that the polity of the English Church, including its form of worship, was unScriptural, and therefore wrong. "Our rites, customs and orders of ecclesiastical government are called in question (by them)," says Hooker; "we are accused as men that will not have Christ to rule over them, but have willfully cast His statutes behind their backs."

Hooker's work is a vindication from this charge of the adherents of the Established Church. He argues that no particular form of church government is essential; that no form is prescribed in the Scriptures; that rites and observances have in all ages been left to the free judgment of the churches; that what may be called the law of reason has determined them and that this law has a certain divine authority as well as the law of God in Scripture.

The Ecclesiastical Polity, though undertaken as a vindication of his church, rises to a splendid treatise upon the nature and universality of law, with an incidental consideration of the function and authority of reason in religion. As a controversial work it exhibits a candor rarely found in such writings. The spirit that animated its author is shown in the appeal he makes to his opponents for a fair hearing. "Regard not," he says, "who it is that speaketh, but weigh only what is spoken. If truth do anywhere manifest itself seek not to smother it with glossing delusion; acknowledge the greatness thereof and think it your best victory when the same doth prevail over you." "There will come a time when three words, uttered with charity and meekness, shall receive a far more blessed reward than three thousand volumes written with disdainful sharpness of wit."

In thought and style *The Ecclesiastical Polity* is one of the great works of English literature. Its thought is strong, comprehensive and elevated, enriched with great learning unobtrusively introduced. The broad sweep of the thought is like that of the Gulf Stream. The moral excellence of the author's character suffuses its pages as with a golden atmosphere and, as E. P. Whipple says, "gives a richness, sweetness and warmth to his thinking quite as peculiar to it as its dignity, amplitude and elevation." One cannot read it without mental enlargement and much spiritual benefit. The moral effect of it is like that of a placid sunset or of the clear and still night sky. It tends to give one "that temperance and serenity of mind which," Lowell says, "is the ripest fruit of wisdom and also the sweetest."

The Home

THE FINANCIAL PROBLEM AT HOME.

BY MRS. C. E. BLAKE.

In her kitchen the wife of John Allen
Sat, hulling the berries for tea,
And thinking that, when dawned the morrow,
"Father" John, son Willie and she,

All clad in their holiday garments,
Would drive to the neighboring town,
And purchase a new parlor carpet,
For carpets had just been "marked down."

Her heart was quite set on the project.
She had waited now many a year,
For bills always kept in the foreground,
And cash always kept in the rear

But "father" had promised the money.
The next time the coupons came due,
And Mollie had chosen the colors,
Pale orange, deep olive and blue.

For a wonder the family income
Had exceeded the family debt,
And "father" had pledged her the carpet,
When all obligations were met.

So Mollie sat hulling the berries,
And humming a bright, lively tune,
Not dreaming what keen disappointment
Would wither her hopes, all too soon.

Her ear caught the sound of a footstep.
She hastened to open the gate.
Then learned, from the face of her husband,
The news that again she must wait.

For the crisis of which men were telling,
The panic in business and trade,
Had made itself felt in the village
By people of every grade.

Alas! for the slowly saved earnings,
The labor of husband and wife.
All gone, like the mists of the morning,
Leaving notice, "Departed this life."

Once more the old carpet, so faded,
Whose birthdays had numbered a score,
Was forced to re-enter the service,
To be mended and turned, as of yore.

While Mollie is still vainly striving
The mystery deep to unfold,
How the loss of her rug was occasioned
By too large exportation of gold.

"It is not as important to graduate well at twenty-two as it is to be a healthy, splendid woman at thirty," were the wise words spoken by Alice Freeman Palmer at Chautauqua in discussing the question of coeducation. Another point well taken in her address was that a basis for marriage made in a coeducational institution is likely to result in a better life than a basis made in a ballroom. Since it is inevitable that young men and women will be attracted to each other it is desirable that they should become acquainted on the wholesome ground of common interests in study rather than in the artificial light of social gaieties. If the ideals are pure and high in the homes from which they come the intercourse between students of the opposite sex will partake of the same characteristics. But in Mrs. Palmer's judgment the home does not give girls as good preparation for college as boys and certainly her opportunities for observation, as both student and professor at Ann Arbor and as a president of Wellesley, entitle her opinions to careful consideration.

A resident of Cambridge, commenting upon our recent editorial concerning the expense of sending a girl through college, assures us that a student can take the course at the Harvard Annex for considerably less than \$800 per year. Good board in a pleasant family can be obtained for \$6 a week. The college year is nominally forty weeks, making the total expenditure for board \$240. Tuition is \$200. Allowing \$60 for books, club fees, laundry, etc., it is evident that by rigid economy \$500 may be made to cover all necessary expenses. The more common price for board, however, is \$8 and a few students pay from \$10 to \$15. It is a pleasure to announce that this most admirable institution, especially for advanced work, does not require so large an outlay from the students as would be inferred from the experience of the young woman who claimed that \$800 represented the minimum cost. Her statement was made in *Harper's Bazaar*, from which we gathered our facts. But even if this sum were the lowest figure it includes advantages growing out of a residence in a university town which could not be purchased elsewhere and which gives the Annex a degree of superiority over some of our colleges for women.

OXFORD OPPORTUNITIES FOR WOMEN.

BY LOUISE MANNING HODGKINS.

An Oxford professor recently remarked that it was scarcely correct to speak of the Oxford movement when there had already been six distinct Oxford movements, led in turn by Grosstete, Wyclif, Laud, Colet, Wesley and Newman. Who knows that the next century will not add a seventh which shall be called the Oxford movement for the higher education of women?

Surely St. Frideswide built wiser than she knew when she founded the city of Oxford by building a house for "maidens religiously inclined"; that maidens intellectually inclined should ever succeed them came not within the scope of her convent's narrow cell.

A thousand years passes and St. Frideswide's memory lives only in crumbling church and fading tradition, but her spirit survives in Somerville, Lady Margaret and St. Hugh's Halls. Today the women of Oxford may meet in the same lecture-room to hear the same lecture at the same hour from the same professor as their brother Oxonians; they may take the same examinations at the same time and place with the same test papers. Yet they wear their honors "with a difference." John, if he succeeds, takes his degree; Mary may be neither matriculated nor graduated nor receive from the university aught beyond the *testamur* from the clerk, for which she pays the traditional shilling, and have her name published in the class lists according to the rank she has earned. Pursuing this logic relentlessly, what is the standard of degree value? Unquestionably at its highest the right to vote in convocation, for everybody knows that the alumni of an English university are the arbiters of its future destiny, and Oxford is not yet prepared to share so liberally her time-honored rights. Of old in this historic city it was "town and gown" that struggled for supremacy. Does the day approach when gown and gown shall

strive for equality? At present I venture to opine that women receive all that they are prepared to use with advantage. The foundation securing permanent opportunity for university studies for women at Oxford dates four years later than that of Wellesley and Smith, although lectureships accompanied by classes in languages and mathematics had been sustained for several years, assisted by such eminent lecturers as Mark Pattison, Bishop Stubbs, the historian, Professor Sedgwick and Mrs. Fawcett.

At the opening of Somerville Hall in October, 1879, nine students presented themselves; the present year has enrolled 150. Meantime Lady Margaret and St. Hugh's Halls have sprung into being and a fourth, under the independent direction of the accomplished educator, Miss Dorothea Beale of Cheltenham College, is to be opened in October. These students are not all English girls, but represent also America, India, Africa, Japan and the islands of the southern seas. Naturally, the interesting question to a reader of the *Congregationalist* is, "What can an American girl do at Oxford that she may not as well and profitably do in the American university?"

To begin with, the environment is no light advantage to the American girl whose studies of architecture and history have been pursued without notable object lessons. To walk among the solemn, sleepy quadrangles and study the crumbling arch, the ancient mullioned window, the majestic carven portals, to go ferreting in and out the cloisters and corridors, to linger on sculptured stairways that lead to more beautiful libraries, halls and chapels, and suddenly to recall that here Wyclif studied and Erasmus lectured, that there Latimer and Ridley lit the candle never to be put out, and Hampden dreamed the dream that wrought out for him a noble fate, and Wesley was pointed at with scornful finger, and Shelley confronted his master with, "But if I will not know Aristotle?"; to repeople these places with old times and faces is of itself a more liberal education to the thoughtful mind than any university can offer. Who walks Oxford streets with open eyes must forever have a wider vision of life and its uses.

Next to Oxford as a whole is the opportunity to use the finest English working library in the world. In 1613 Casaubon wrote: "I pass whole days in the library. Books cannot be taken, but the library is open to all scholars seven or eight hours each day. You may see many of them greedily enjoying the banquet prepared for them." From Casaubon's day to our own the feast has been spread with the same conditions, save that a bonnet is now seen hanging beside the hat over the visiting reader's desk and the comparatively few books have grown to 460,000.

Another advantage to be coveted by the girl of true literary instinct is the leisure which is atmospheric in this old university town. One is never oppressed here by the sense that any serious work is to be done despite one's self in odds and ends of time, and this is a crevise feeling greatly aided by the manner and method of the professor or lecturer. The term so frequently on the lips of the American instructor, "We will begin, or we will finish, this or that subject," is a phrase unknown to the Oxford lecture-

room. On the contrary, without waste of words in the introduction or peroration, the Oxford lecturer is quite likely to begin the first lecture of a new term with, "We were speaking of the word *herbergeoun*," or some kindred expression, when the break of the midsummer holidays may have intervened since he last spoke. The impression left is, on the whole, a correct one and emphasizes the truth that we touch but a small portion of the great integral subject in our worthiest studies, while it gives fresh meaning to Bacon's dictum: "System, while it hath a show of completeness, doth arrest the mind as if it were already at the farthest." There is no attempt to make the lecture other than instructive and the hour hand of the clock, though it leave the speaker's thought, like Mahomet's coffin, poised mid air, inexorably closes the lecture.

To the student accustomed to a variety of topics the experience of concentration on a single theme is invigorating. The range from which she may choose is sufficiently wide—mathematics, classics, modern languages, natural sciences, political science, history, English language and literature are all open to her, but she may not choose them all. This year one might elect from the work of forty-eight professors and tutors, but she must carefully co-ordinate and narrowly limit her subjects.

Examinations for entrance are not as with the young man necessarily given when the candidate enters college, which is a special advantage to the foreign student to whom it is no light task to accustom herself to new methods. When taken they are not unlike our ordinary freshman entrance examinations—specimen copies are easily obtainable. Should one wish to take lectures without examinations she must forego residence in the halls with all the accompanying advantages incident to that combined life. I asked a prominent member of the association, under whose auspices the work thus far has been effected, "What better preparation would you like on the part of American girls?" She answered, promptly: "We like the American students; they bring good material but it has too much variety. They know a little about too many subjects, and when they come to concentrate upon one they find it fatiguing and do not often stay long enough to recover from their first discouragement. The few who do stay after they are used to the change of methods succeed admirably."

Overwork is distinctly discouraged and one falls easily into the more rational mode of life that decrees "that all work and no play makes Jill as well as Jack a dull and spiritless thing."

On the whole, I believe a graduate of our American colleges and more advanced schools could scarcely do better if she has longer opportunity for study than to leave for a year or two the possible society where limits she did not set condition all she does for two years at Oxford. She will return to the most glorious of countries for women with a double advantage—the rare power to select what is best from the methods of study of both the old and the new world.

Oxford, Eng., July, 1893.

The woman who marries a man to reform him is a noble example of wasted effort.—*Ram's Horn*.

STARCH A FOE TO HUMANITY.

BY IOHANNES INDIGNANS.

These words are but the faintest expression of a conviction, profound and painful, which for long and weary years I have carried in my bosom, fiercely burning beneath a smooth and starched and stiff exterior as a fire shut up in my bones. But I can contain it no longer. The impressive article in a recent issue of the *Congregationalist* entitled *Hooks a Test of Character* was a final breath to fan the fire into flame. The argument is from the less to the greater. If a little, simple hook—which I trust it is not the presumption of masculine ignorance to say could be readily replaced by a button or other unobjectionable fastening—stir up such evil commotion in the serene and placid spirit of mild and gentle woman, *fortiori*, what superfluity of naughtiness must possess the vehement soul of the average man when beset by the various and vexatious provocations caused by the article mentioned at the head of these remarks.

But let me not be misunderstood, though I thus speak. I am not a crank. I do not denounce the use, in proper quantities and for proper purposes, of charcoal or sulphur or saltpeter, even though an unfortunate compound of those substances has often proved disastrous to the lives and limbs of men. I would eat freely of rye-and-Indian bread—if, alas, the making of it after the old style were not now a lost art in New England—despite the fact that out of those same cereals is produced a baleful mixture more fatal even than gunpowder. So I do not inveigh against starch as a proximate principle in the vegetable kingdom. Nature's abundant stores of the thing indicate some legitimate uses for it. There is no objection to making calicoes and binding books with it. Potatoes and wheat flour hold a useful place in society. Arrowroot is a salutary diet for the sick. Cornstarch pudding is innocent. It is not starch generically, as a carbohydrate, not $C_6H_{10}O_6$, that I denounce, but that specific preparation of it which, mixed with boiling water, is used for stiffening cotton or linen fabrics before ironing. Is my definition perspicuous? Then let me state briefly, and with as much calmness as my indignant feelings will permit, three reasons,—nay, four—for my contention.

1. *The inevitable loss of time.* Life is short. We make worthy plans for getting good or doing good, with one result that we never carry them out. We accomplish sadly little of all we desire. What is the matter? Time is lacking. How shall we gain time? The poet answers:

Part with it as with money, sparing; pay
No moment, but in purchase of its worth.

Precisely my point! Dr. Young wrote that distich for this occasion. Day by day we part with the small coins of our time and get no return—we squander them on starch! Precious morning minutes are consumed in attending to those same starch-stiffened linen fabrics—wearily trying to pin a collar or button a sleeve. The valuable time of others is lost in waiting for you, the breakfast is bolted, perhaps the train is missed. If in preparation for an evening call we are politely requested to change our cuffs another half-hour is gone. Multiply now these minutes by three hundred and sixty-

five and that product by forty or fifty or seventy, and then consider how many times you might have perused Webster's Dictionary or the *Encyclopaedia Britannica*, how familiar you might have made yourself with the great masterpieces of the world's literature. Yes, the startling fact confronts us that a not inconsiderable fraction of these lives of ours is irrecoverably wasted, uselessly foisted away, on starch!

2. *The inevitable sacrifice of comfort.* Starched apparel is of course unnatural. Primitive man was not starched up. The ancient patriarchs did not dress in full-bosomed shirts. Lo, the untutored Indian, the son of nature in his forest home, does not dress so now. It is a barbarous infliction of modern civilization to seize a man and cover his chest with unyielding plate as a strait-jacket, enchain his neck with an adamantine collar, and surround his wrists with handcuffs—by irony of fate or fashion an ironed prisoner in ironed attire! When in each returning August he escapes from the artificial restraints of society and dwells again with nature among the mountains or by the sea, he straightway casts off all such cruel raiment and clothes himself in easy cotton or soft woolen, without sign or semblance of size or starch. What further argument is needed?

3. *The inevitable encouragement of pride.* Starch is akin to jewelry. It appeals to the innate love of ostentation in the natural man. Pride is fed by gloss as well as glitter. My eye is pained, my soul is sick, with every day's observation of show and vanity which starch begets. Men vie with men to see whose linen will display the brighter sheen, the broader expanse. The climax is reached—so far as I know, I do not attend the theater—in the glee club "artist's" broadside of shirt front, with its glazed and glossy glare. Trade panders to the demand. I cannot walk a block or look out of the street car without seeing "Electric Luster Starch." The numerous presence among us of the dexter workers in starch from the Celestial Empire renders it doubly easy to gratify the passion for vain, ostentatious luster. The impetus given to this national evil since the influx of the Chinese horde is another reason for the execution of Geary's exclusion bill.

4. *The inevitable incentive to anger.* I have reserved the strongest argument for the last. It is the *argumentum ad hominem*. Every member of the genus *homo* will admit it readily though sadly. The vain endeavor to put a pin through starch—the pin is bended, the thumb is dented, the flesh is pricked, O! You change the place but keep the pain if you attempt to adjust the cuff to the sleeve. This process seems simple and easy. But the two cuffs have two ends—two times two are four. Every end has a fastening. The front end which is to be seen of men—or more exactly the two parts of that end—must be fastened with a gilded ornament. The eyelets—if that is their name—are closed up with starch, but at last the ornament is forced through. Then comes the tug. The neck of the ornament—if neck is the proper term—is too short for the combined thickness of the two starches. The difficulty is to make the flange—if that is a correct designation—clinch on the under side of the cuff. The other end of the cuff has to be secured to

the sleeve. There are various appliances for this purpose. I have bought every new fastener without regard to expense. They are all alike deceptive—all fall short of the end for which they were created.

I have stated these facts in a cold and passionless manner, but my brother readers can supply the rest. The finger pricking, the torture of the thumb nail in buttoning on the collar or getting that cuff ornament fixed in place, the choking sensation of the collar process, the vexatious delays, the awful disappointment of failure, the necessity of going all through it again, and then the inevitable presence of a bystander intently watching you in your trial, calmly smiling a pitying smile or softly asking if you are not nearly ready—all this is too much for poor human nature. The feelings must be expressed; words, however inadequate, must be spoken, and, like the swearing of General Fisk's soldier at the mule in war time, "it had to be done then." The experience often occurs at eventide, when the injunction cannot be obeyed to "let not the sun go down upon your wrath"—it has already gone down. There is, mayhap, a lower deep, a sadder sequel. The necktie, whose elastic had not room between the collar-button and the starch, drops upon your plate at the table where you are a guest. The patent fastener which you had at last fastened was not really fastened—as you are presented to a lady and gracefully extend your hand the cuff slips ungracefully over it. I have even known that same cuff to fall ignobly to the floor from a minister's hand raised in eloquent gesture—I fear that "holy hand" was not lifted "without wrath."

I have said "you" in this description of events, but I might have used a shorter pronoun. I know whereof I affirm. I will take you into my confidence. On a recent anniversary I found a neat little box on my table. It contained a lovely gem of a cuff button with a patent adjustable, reversible attachment by which the "flange" could be easily put through the buttonholes while in a vertical position and then turned over, a nick on the surface showing where to turn it. On a slip of paper in the bottom of the box was this inscription in a familiar hand: "To keep the head of this family from speaking unadvisedly with his lips." Daily now as I handle this delicate gift I am moved by conflicting emotions, knowing not whether to regard it more as a kindly souvenir of affection or a suggestive reward of demerit. (I ought in strict candor to add that these ingeniously contrived fasteners cannot counteract the inherent incompatibility of starch—about half the time the reversible part when through the starch buttonhole will not revert, and so the last state of that cuff is worse than the first.)

Brethren, I speak freely. Hooks may be a test of character. Other things may be. But I draw the line at starch. We have no right to lead ourselves into temptation which we know is greater than we can bear. Of another vegetable production, itself a great curse to the race, an anonymous poetical writer has not only declared that it was an Indian weed but proceeded to name the evil one who sowed the seed. I will not bring a railing accusation of similar kind as to the maleficent genesis of starch, but will refer to the words of an ancient Puritan

writer in England, who described it as "a certayne kinde of liquide matter, wherein the devill hath willed them to wash and dive their ruffles, which, when they be dry, will then stand stiffe and inflexible about their necks." Waiving a discussion which might take us into the realms of theological dispute, it is certain that we can never put off anger and wrath until we put off starch.

Finally. It has not been easy for me to write these Confessions of a Starch-user. It is hoped they may serve to call attention to the great evil unto which civilized man is in bondage and suggest efforts toward our emancipation from it. The motives are urgent—to save precious time, to promote personal comfort, to subdue pride, to put away forever a prolific provocation to angry passions. How many are willing to take a pledge to wear henceforth nothing starched? Will not some brave journals espouse the reform though it be an unpopular one? Will not ministers preach on the moral aspects of the reform, say on the Sunday preceding the annual school and college Commencements? Could not a fourth party be organized in the spirit of the old Liberty party? It might be called the Anti-Starch party. Would it not be in line with the traditions of American democracy to have a man in the presidential chair who was not "starched up"? The votaries of fashion, the merchants who have their wealth by this craft, a subsidized press, would all be against us. But if starch is a giant evil, a foe to humanity, a destroyer of character, why should we not hate it and fight it?

FAIR BARBARIANS.

BY VIRGINIA HUNTINGTON ROBIE.

As long as the Midway Plaisance is in existence it will not be necessary to take a trip around the world in order to see all sorts and conditions of men. Beginning with the Turks, one may visit a dozen nations—drink coffee with the Persians; break bread with the Bedouins; behold the South Sea islanders in all their glory; wander through the fascinating court of old Vienna; ride camels and listen to weird, unearthly music in the streets of Cairo; dine on rice and Li Chee nuts with the Celestials; and wind up in Dahomey and the Eskimo settlement.

But this is not all you will see in the Plaisance. There are two Irish villages, one under the direction of Lady Aberdeen and the other founded by Mrs. Hart, the philanthropist, a Moorish palace, a Turkish mosque, a model of St. Peter's, a Lapland village, a Persian encampment, a Javanese settlement, a Syrian panorama, a Bavarian museum, a Japanese bazaar and many other things novel and interesting.

Lady Aberdeen's village is a quaint place. Here are the thatched cottages of old Ireland and a diminutive Blarney Castle; here also are rosy lasses making lace or offering trifles of bogwood. The Blarney stone is on exhibition, but in the other Irish village they will tell you that it is not genuine, in fact, that it never saw the "auld country." But in the Plaisance everything should be taken on faith and no questions asked.

Perhaps the Javanese settlement is as satisfactory as any, inasmuch as the people live and dress here almost as they do on their own island. Within a high inclosure of bamboo twelve families dwell—at peace

with themselves if not with their neighbors. Before the odd thatched huts picturesque groups are seen drinking coffee, weaving or braiding rush baskets. The Javanese are very dark, but their features are well cut, and when they smile they display teeth of dazzling whiteness. They seem to enjoy life thoroughly in the Plaisance, and are on the most friendly terms with all visitors. They have, moreover, a very persuasive way of offering their wares and it is almost impossible to escape without buying numerous trifles which are of little beauty and no use. "Java coffee" is served at some of the booths, but it is quite unlike the liquid that flows from our own coffee-pots.

This beverage in the Plaisance is worthy of study and a whole article might be written about it. Sometimes it is sweet and tastes of vanilla; again it is a very bitter cup and so thick that it refuses to be stirred. And as the coffee itself differs, so does the manner of serving it. The Javanese offer it in a tube-like cup of quaint design, a pretty device but extremely inconvenient. The Turks bring it to you on a saucer. With the Bedouins coffee drinking is a solemn affair, but it cannot be viewed in the light of a pleasure.

The Bedouin encampment is opposite the Javanese village and is the most interesting quarter of the Turkish settlement. Here you may watch an old and wrinkled crone make bread, and eat it, too, if you are sufficiently courageous. From grains of wheat she pounds the flour between two flat stones, and then mixes it with salt and water. When it is of the right consistency she rolls it with her hands on a round felt cushion until it is as thin as a wafer. Near at hand is a charcoal fire burning somewhat indifferently. Over the fire she places an iron pan very much the shape and size of the "umbrella" hats worn by the Javanese. When this is heated through she turns it over so that the convex side is on the top. Taking the dough from the cushion she waves it skillfully in the air and drops it on the hot iron. In an instant it turns brown, and lo! the bread is ready. You may have all you wish and carry away a large piece in an envelope. The Bedouins are very picturesque with their dark skins and white turbans and some of the women are extremely pretty. They do not seem to be enjoying the fair; on the contrary, they appear to be greatly bored. Perhaps they are wishing themselves back on their native desert where they can make thick coffee and transparent bread without an audience.

From the Bedouin tents it is only a step to the "Damascus palace." This is a single room full of divans and cushions and hung with rugs and tapestries. In the center a melancholy Arab stands and describes to visitors the manners and customs of his people. One side of the palace is decorated with ancient handiwork and the other with modern drapery. The former is of silk ornamented with silver, the latter of velvet embroidered in copper. There are beautiful mosaics, odd pieces of pottery and a number of wrought iron lamps of antique design. In the first part of his chat the interesting Arab distinctly states that the contents of the room are priceless, but later he forgets this and says that everything will be sold for a song when the fair is over, and

that he hopes we will come again. We leave reluctantly and take a trip to China.

I WOULDN'T BE CROSS.

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly; whatever may come,
You may count on the kinsfolk around you to stand,
O, loyally true, in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger. Ah no!
To the pilgrims we meet on the life path we owe
This kindness, to give them good cheer as they pass,
To clear out the flint-stones and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent; I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy bath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.
—Mrs. M. E. Sangster.

AN ECONOMICAL BINDER.

A correspondent gives directions how to make a good, cheap binder for the *Congregationalist* or any other periodical. He says: Place the copies in regular order and even at the backs and ends, then lay them on the floor, take an eight-penny wire nail, drive it through the whole pile and into the floor within two inches of the upper end, then drive another nail through at the same distance from the lower end, and still another through the middle; now loosen all from the floor and draw one of the end nails from the papers; take some binding twine, thread a darning needle, pass it through the hole, draw the middle nail, pass the needle back through that hole, tie the end of the twine and the middle making a tight stitch; now draw the other nail, pass the needle through that hole, tie the string to the other stitch and your book is complete. You have now as handy and valuable a volume as any in your library.

TORCHLIGHTS IN THE OCEAN.

There is a species of fish living in the depths of the ocean which sailors call the "midshipman" because it is as profusely decorated with little shining disks as a midshipman is adorned with buttons. Each of these luminous disks is a complete bull's-eye lantern on a small scale, having a lens for concentrating the rays and a reflector behind it. The fish can extinguish these torches at will on the approach of an enemy, or he can brilliantly illuminate his immediate vicinity when searching for prey. The light comes from slime glands which, in deep water, are transformed into phosphorescent spots. In some species the slime keeps running continually down the sides of the

fish, making the whole animal brilliant. Professor Langley of the Smithsonian Institution says that the light is similar to that of fireflies, which is the most economical and perfect of all known lights, giving the greatest illumination with the least waste and without perceptible heat. It would be of enormous value to mankind if the secret of this light which the fishes use for their torchlight processions under the ocean could be discovered.

OUR GOVERNMENT SEAL.

It is not generally known how much difficulty there was in selecting a suitable device for our national seal and coat of arms. The Continental Congress appointed Thomas Jefferson, John Adams and Benjamin Franklin a committee to submit designs but the first one offered was not favorably received. It represented Pharaoh sitting in an open chariot with a crown on his head and a sword in his hand in pursuit of the Israelites as they passed through the Red Sea. Underneath was the motto: "Rebellion to tyrants is obedience to God." This was considered rather too fierce in sentiment and a second committee was appointed who met with no better success. After repeated experiments, in June, 1782, the present seal was adopted and, with slight alteration, has been in use ever since. A new one was made by Tiffany of New York in 1885 by order of Secretary Frelinghuysen. The seal is not affixed to all appointments made by the President but only to the most important government papers, such as the commissions of cabinet officers, treaties with foreign powers, pardons, etc. The treaties received by the United States from other nations are often sent in richly ornamented boxes of gold or silver and are carefully preserved in the archives of the State Department.

DRUMMOND'S ANALYSIS OF THE ANGELUS.

At one of the Chautauqua vesper services Professor Drummond said of Millet's *Angelus*:

The picture represents an exceedingly simple country scene. A wide field stretching far in the distance. In the foreground stand two plain figures with bowed heads—simple peasant folks—beside them a sack of potatoes. By a few plain lines the artist has represented the village in the distance, with the spire of the village church rising above it. There is nothing striking or picturesque about the picture, not even a sunset, though it is sunset time. The artist merely suggests and that is why this little canvas, not larger than a page of your daily newspapers, has become immortal. In that picture the artist has preached a sermon under three heads.

The first head is work. The painting is a picture of your life and mine. We spend the greater part of life in doing nothing more interesting than our daily duty. Yet there is nothing greater in this world than the common tasks we have to bring ourselves to do every day. The obvious proof of this is that our Lord spent the most part of His life in common work. For thirty years He worked at the carpenter's bench. The ideal life was spent over the plane and the hammer. It is something to remember when we are doing everyday, common things that the Divine Life was spent that way.

We often wonder why God would have us spend the most of our life so. The old belief was that it was because man had fallen and must earn his bread by the sweat of his brow. But that belief is fast giving way now to the one that work is our moral

education. Only through work can we learn to become what we should become. We do not make machines in the workshop but character. We come into the world with our souls not made and must make them ourselves . . .

The second head of the artist's sermon is God. One cannot look at the picture without feeling a sense of God. Perhaps this is the most religious picture painted in this century. Those heads bowed at the sound of the Angelus from the distant church tower infuse a deep religious tone through the entire painting. Here we find what makes all the difference between work as such and work as drudgery . . .

The new conception is of an everywhere present God, who prevails in nature and is all around us. Science has abolished the childish conception that God is above. Science has gone above and found no God there. To the childish idea that God made the world 6,000 years ago and then withdrew science says the world is tens of thousands of years old. In abolishing these old childish views we get a much higher view of God—a view of the God of the Angelus, of the God of the book of Genesis, of the God that moves on the face of the water, of the God of Jesus as He spoke to the woman at the well. A God everywhere—here, breathing in the leaves of these trees, in the play of color, in the songs of these birds. You had not heard the birds till now. Why? Because your thoughts were somewhere else. Just so you become buried in your thoughts and never hear God. If you stop and listen as the figures in the Angelus you will hear God, you will get Him back and know He is here . . .

The third and last head of the sermon picture is Love. Notice that there are two figures in the picture, one a man, the other a woman. I do not care what their relation is to each other, whether brother and sister or friends or lovers, it makes no difference, but it makes all the difference that there are two of them, one a man, the other a woman. Conceive of either taken away and the other left alone; the picture would not be complete. The two, man and woman, make it complete. They make it warm and human. Love makes warmth, comfort and home. The true life is not in work. See how the business man travels every night twenty or thirty miles from his place of business to be with his wife in their little home in the suburbs. Love is life. Unless our lives have these three ingredients—work, God and love—in them there is a want.

CLEVELAND'S

Three Things That are Toothsome:

Prime ripe peaches,
Whiteclover honey &
Cake made with

Cleveland's
Baking Powder

"Pure & Sure."

BAKING-POWDER

CONVERSATION CORNER.



Ebras, a little boy wrote in his composition, "are like horses, only striped, and are chiefly used to illustrate the letter Z." This description, which the young author gave after long reflection, is apparently ex-

act. I see that his scientific name is *Equus zebra*, and all accounts agree that he is a wild, very wild, horse. I had a call last week from a young man brought up in Zululand, and if I had known that we were to have this striped animal as our frontispiece I would have inquired as to its habits in its South African home. Our young artist who sends the design for this cut—Perley G., Andover, Mass.—represents Mr. Zebra as omnivorous as those burros on the Falcon, which complacently chewed up guide-books and newspapers as though they were hay, for he seems to be on the point of devouring all the letters we have used for our Corner initials the last six months.

Do you know that there is such a disease as *zoanthropy* in which people imagine themselves to be animals? If I were in a zoanthropical mood I think I would sooner fancy myself a zebra than a zebu, a zenick, a zibeth, a zorilla or any other zoölogical z I know of, except perhaps an English zoo-zoo. Speaking of English z's, did you know that people in England—and very likely also in New England formerly—pronounced this letter Zed? They say of the alphabet, "from a to zed." I was quite surprised to have an English child spell words so, as zed-e-b-r-a, zebra. If this is taken, as asserted, from the Greek name of the letter (zeta) it is more correct than our zee. But to correspond with that they ought to call e (eta) ed and b (beta) bed! In old times z used to be called izzard—perhaps you have seen or heard the phrase—"from a to izzard."

Speaking of England, here is a ? concerning the royal marriages alluded to Aug. 3:

Dear Mr. Martin: You are good at cracking nuts. Now that you have your teeth upon that royal family, perhaps you can tell us this. If, as you imply, the future King of England must marry an English woman, and hence May Teck, how could Albert Edward marry a Danish lady?

Yours ever, x.

No nut to crack, so far as the Corner statement was concerned. That did not imply that the future king's wife *must* be of English birth, only that this marriage of Prince George was, happily, with an English woman. In fact, it seems to have been an exception when a prince or princess did marry in England. As you say, the Prince of Wales married Alexandra of Denmark. His father, the Prince Consort, was a German (cousin of Queen Victoria). All their other children found husbands or wives among foreign royalty, with the single exception of Princess Louise, who married the Marquis of Lorne. Princess Victoria, the queen's eldest daughter, married Prince Frederick William of Prussia and became the Empress of Germany. Prince Alfred, the Duke of Edinburgh, married Marie, the daughter of the Russian 'zar. (She was not, however, the 'zarevna, as we might

suppose, that title being confined to the wife of the 'zarewitch, i. e., the 'zar's oldest son.) The queen's other children married petty princes or princesses of German principalities, for whose support the English people have become very tired of paying the immense sums annually called for. As I understand it royal children are expected to marry the descendants of their own or some other royal family. There is this advantage in a hereditary monarchy that the rulers are thoroughly trained for their position and have the benefit of experience in long continued service—which our presidents do not often have! Cornerers must decide which, on the whole, is the best government, monarchical or republican.

Although we are through with the letters of the alphabet, we have by no means finished the letters of the Cornerers.

TOPSFIELD, MASS.

Dear Mr. Martin: In the Corner of March 16 I saw mention of a subterranean river in Massachusetts. In a section of our village, at the depth of seventy feet, an unlimited supply of pure water has been obtained by driven wells. Some of these wells are half a mile apart. A tank of 3,000 gallons was filled in eight hours by a windmill. The general direction of this water is from N. W. to S. E. In the adjoining town of Danvers when a well was being driven at a depth of forty feet the pipe suddenly dropped into a stream of water which immediately rose in the pipe nearly to the top of the ground and remained there many months, affording an abundant supply of water. Has this anything to do with a subterranean river?

BESSIE P.

CAMBRIDGE, MASS.

Mr. Martin: Dear Sir: I am only too glad to contribute these Confederate notes if they can still be made available. Yours truly, E. F. C.

If any collectors wish them—\$5 and \$10—I will turn over the proceeds to the Fresh Air Fund, for which we have given nothing this year. I have a few other similar relics available for same object. This must be attended to at once, and so secure a picnic or a sail for a few more poor children. "Correspondence solicited."

How many pleasant ways there are to spend the summer! I had occasion this afternoon to "cut across" a large orchard-lawn, where I had seen several times a circle of young people sitting in the shade with books in hand, and one boy apparently acting as teacher. I learned now the explanation of the tableaux. It was a "summer school" of six or seven members, meeting so many hours every day. They read Sallust part of the time, alternating with lighter literature, the feminine contingent perhaps sewing while one reads. They kindly offered to admit me on condition that I would take my turn in the Jugurthine War—but I knew they would make fun of my old-fashioned pronunciation of Latin and declined!

Here are notes of a game of "telegraph" left one night after a little company tried it. Perhaps it may amuse some vacation company. Ten letters of the alphabet are given out at random, with which each one of the company prepares a telegram. Letters: a, b, c, e, g, l, w, h, n, t. Telegrams: Annie Brown can enter Girton; lend Winnie her new trunk.—Are boys coming? Every girl lonely. We have nice times.—Anna bring candy. Every goose loves Willie. He never tires. Or: h, a, m, p, o, h, f, t, a, p. Had another man protest our house. Financial times are portentous.—Have acting manager put on his fast train at Portland.—Hannah and mamma peeped over our house; fell to a pond.

MR. MARTIN.

A story about a Scripture text is related of a bright Chicago boy who had never seen a hilly country, but had always lived in the flat country of the suburbs of Chicago. One Sunday he told his mother that one of the boys gave this verse at Sunday school, "Lead me to the rock that is higher than I." Then he surprised his mother by innocently remarking: "Mamma, that isn't so, is it? This isn't any such rock around here, is there?"

"Sammy, what kind of boys go to heaven?"
Sammy shuffled his feet.
"Dead boys," he said.—*Boston Budget*.

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The Sunday School

LESSON FOR SEPT. 3. *Ac's 27: 30-44.*

PAUL SHIPWRECKED.

BY REV. A. E. DUNNING, D. D.

Paul's journey from Cesarea to Rome is told by Luke in more minute detail than any other event since his conversion. It seems probable that this is because that journey was the turning point in the history of early Christianity. Up to that time Jerusalem had been its center, but then the center was moved to Rome and the world's capital became the starting point from which the teachings of Christ went forth to all nations.

This story, however, brings out in a new form the grandeur of Paul's character. He was always a leader. As a Jew he had been foremost in enforcing the decree against Christians. As a Christian he had triumphed over the Jews, had won the love of Gentiles and made them followers of Christ, had caused his policy to prevail in the church at Jerusalem and had escaped from his enemies there who sought to kill him. But now, as one of a group of prisoners at the mercy of Roman soldiers and sailors, he showed his power of leadership as it nowhere else appears. We cannot study carefully this account without regarding Paul as one of the greatest heroes in history, and this view of him inspires men to follow his example now as they did when he steered with the soldiers and sailors and passengers in the storm. It is best to take the whole chapter and give the outline of the story, bringing Paul to the front, where he belongs from first to last.

1. *The prisoner becomes the commander.* He starts on the voyage in good favor. He must have had a hearty, hopeful way with him which disposed men to think kindly of him. The captain liked him, let his friends, Aristarchus and Luke, go with him and allowed him to go off and see his friends when the ship touched at Sidon. Captain Julius would have forfeited his life if Paul had escaped, yet he already had so much confidence in his prisoner that he practically gave him his freedom [vs. 2, 3]. When they had been a month on the way Paul felt that he had gained so great influence that he ventured to advise Captain Julius and the shipmaster to stay for the winter at Fair Havens, but his advice was rejected [vs. 9-11].

He was wise enough, however, not to make a fuss about it. Soon circumstances proved that his view had been correct, and he knew how to take advantage of the fact so as to strengthen his position. Joseph and Paul were much alike in character. Both were optimists. Both forgot injuries and made it their business to serve others. Both came to be trusted because their superiority of character at the service of others could not be concealed.

2. *The commander uses the knowledge received from God.* He was on God's business and in great peril. He had an assurance which he implicitly believed that he would reach Rome and that all his companions would be saved alive [vs. 22-26]. He might not have told it at all, he might have told it in such a way that no one would have believed it, but love and hope were so strong in him that he could not keep his good news, nor could he tell it without inspiring hope. To believe God, to have the gospel of salvation direct from God through the Holy Spirit and to hope for the salvation of all men who hear the gospel, makes a mighty preacher or teacher. People catch his enthusiasm, share his belief and follow his example.

3. *The commander exercises his authority.* The shipwreck was now certain. Freight and furniture had been cast overboard, and for two weeks the ship had been aimlessly

driven about in the Ionian Sea. The officers were entirely out of their reckoning, but found themselves drifting on an unknown shore in the night and tempest [vs. 27-30]. In this desperate condition they cast out anchors astern.

Then the sailors, heedless of any lives except their own, plotted to launch the small boat, pretending that they needed to use it to cast out anchors forward and to get away in it. They had already swung it over the side of the ship when Paul discovered their scheme. He was the only one among the passengers who kept a balanced mind. The rest seem to have given way to despair. But Paul, pointing to the sailors ready to climb over into the boat, said to the soldiers, "Except these abide in the ship, ye cannot be saved." If the sailors should get away, it was plain enough that all left on board would be lost, for no one then could handle the ship. The soldiers saw the danger at once, and cutting the ropes let the boat drift off into the darkness.

Paul's place as commander was now acknowledged by all. He had given counsel at Fair Havens, which, had it been followed, would have saved them from shipwreck. He had put courage into them when they were in utter despair. He had saved their lives when only he had discovered their peril. How many other times in those nine long weeks of anxiety and suffering he had put heart into them we cannot tell. But his authority, based on superior character and ability, no one longer disputed.

4. *The commander shows his kindness of heart.* Men who are snatched from death are only half saved. The next step is to put life into them. When Jesus had raised Jairus's daughter He at once gave orders for her to have a lunch. Paul followed his Master's example. For two weeks no regular meal had been served on the ship. The whole company were soon to be plunged into the sea on a chill November morning. They needed to eat and eat heartily. Paul got out food and made it ready. He thanked God for it before them all. But no one touched it. Then he began to eat as though it tasted good. At sight of him eating courage revived in them. Their appetites awoke and they ate also. Two hundred and sixteen persons were changed from limp, dejected, despairing souls into brave men by one brave man's example. Paul became captain, first and second mate, steward and chaplain to that company. No wonder he said he was ready to become all things to all men if by all means he might save some. Where else in Christian history is such an all round man as Paul? He was then sixty years old, after twenty years of exposure, anxieties manifold, toil and hardship.

5. *The commander saves the whole ship's company.* Paul's generalship, hopefulness and wisdom put new life into the 216 souls. He was more than a match for starvation and storm and cold and breakers and the physical exhaustion following a two weeks' tempest. They all ate a square meal and went to work. They threw overboard the last of the cargo. They watched out for a chance to escape and soon found it. The dawn disclosed to them through the mists a bay close at hand and a sandy beach on which by skillful management they could drive the ship. They hoisted the foresail, got their steering gear in order, cut the anchors, and ran the vessel aground as near to the beach as they could. Then again Paul saved many lives, for it was evident that the ship would soon break up and every one must get ashore as he could. The prisoners would be free, and should they escape Roman law would demand in their stead the lives of their guards. The soldiers therefore would have killed them all had not Captain Julius had so great a regard for Paul. For Paul's sake the captain would not permit this, but again chose to risk his own life. He got the swimmers overboard first, next planks

and casks and other things which would float were thrown out and used as life preservers by those who could not swim, and so every one got safe to land.

This story brings out in bold relief the power of the greatest Christian preacher. For months he was confined with a gang of convicts, was guarded by soldiers who were ready to cut his throat, in a ship manned by sailors willing to abandon every soul to drown for the chance of saving their own lives. The most were beaten, the rest, with two exceptions, were Jews who hated his belief and who, besides, were charged with crimes. Yet he gained influence and finally complete control over them all. He did this by force of character, by unselfish interest in their welfare, by frank assertion of his faith in God, by making the best of things always, and by inspiring courage in all who were with him.

Paul had great natural abilities. He made great use of them. By a lifetime of discipline and faith and devotion he became an acknowledged leader of men, and has continued to be a leader through all the Christian centuries. But every one has a kingdom, small or large. He may be a king in it if he will. He may make it a section of the kingdom of heaven. Christ has told him how he may rule in it [Matt. 18: 1-4]. Paul has furnished the noblest illustration of his Master's teaching. The teaching and the illustration give us the most sublime lesson in history.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Make a drawing of a sailing vessel and give the account of Paul's voyage toward Rome. With the crayon suggest heavy masses of cloud and describe the storm at sea. Draw rays of light among the clouds and write, "Fear not, Paul." Where was Paul going to carry the gospel? What was leading him? When all the others lost hope and were sad, refusing to eat, Paul cheered them. The light that led him could shine through any clouds and over any tempest, because it was glowing in his heart. And when the sailors and the other passengers saw only the stormy sea and the dark skies, Paul saw his heavenly vision and he knew that the way to Rome was open to him. And because he trusted he was not afraid. See him as he takes bread, not forgetting to thank God for it, and eats with an untroubled heart encouraging his companions to do the same. And when the vessel breaks up and they are thrown into the sea he fears not. There is some plank or bit of wood to float him safely to the shore, for it is the will of God that he stand before Caesar and speak his message of life. Could there ever be any danger for Paul while he followed the light? Is there ever any danger to any one who walks in the light of God? Isn't God everywhere, and to be with Him is to be safe.

THE CHURCH PRAYER MEETING.

Topic, Aug. 27-Sept. 2. Laboring for the best Wages. Isa. 65: 17-23; John 6: 22-27; Rom. 6: 11-23. (See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 3-9. How a Christian Can Make the Best of Things. Acts 27: 33-36; Ps. 5: 11, 12.

It is the Christian, and the Christian only, who possesses the incentive to make the best of things, for he holds the key to the intricate problems of human life. Instead of saying with Hamlet,

How weary, stale, flat and unprofitable
Seem to me all the uses of this world,
the Christian finds his heart responding to
Browning's triumphant strain:

God's in His heaven,
All's right with the world.

If you have never read Tennyson's Two Voices read it as you prepare for this meeting. In it the poet represents a dialogue between the "dull and bitter voice" and "the little whisper silver clear," which at last grows so loud as to still the voice that speaks only to create doubt and despondency. And the poet comes to the point where he

Feels, although no tongue can prove,
That every cloud that veils above and hideth love
Itself is love.

The same note is struck by Archbishop Trench in one of his finest poems, beginning:

I say to thee, do thou repeat
To the first man that thou shalt meet,
On lane, highway or open street,
That he and we and all men move
Under a canopy of love
As broad as the blue sky above.

But all this is poetry, some one says. True, but it states in metrical language thoughts in which the New Testament abounds. Nowhere in non-Christian literature do we find any approach to such paeans of hope and victory as those that burst forth from Paul's lips. It is God's desire that every one of us, practical and commonplace though our daily routine be, should maintain that cheerful, courageous temper which faith in Him begets. We ought not to live as though there were no heavenly Father, no divine Redeemer of the world.

Nothing is more important for the young Christian than to have planted in him early in life this disposition to make the best of things. To some extent it is a matter of temperament, but Christianity, if we believe the Bible, comes to give men new natures. I know a man in middle life who has fought his way out of an inherited morose disposition to a sunny, hopeful temper. He considered his heritage one of his besetting sins, and he has subdued it as some other men conquer an inherited craving for liquor. Even Christian persons differ radically in the way in which they interpret the same situation. One sees nothing but the dark lines in the picture, the other sees the dash of sunshine and the lifting clouds. This hopefulness of spirit is not attained by disregarding altogether the hard and painful things in human life. Dr. A. J. Gordon says he is neither an optimist nor a pessimist but a *truthist*. And the young Christian must esteem the truth above everything else. But the determination, come what will, to make the best of things is not only the secret of a happy Christian life, but in great measure it determines our Christian usefulness.

Parallel verses: Ps. 34: 1; 63: 7; 70: 4; 71: 24; John 2: 7, 8; 21: 3; Rom. 8: 33-36; 1 Cor. 15: 54, 55.

PROGRESS OF THE KINGDOM.

CHRISTIAN EFFORTS AMONGST INDIAN MOHAMMEDANS.

The above is the title of a paper written for the approaching World's Parliament of Religions at Chicago by Rev. Dr. Imad-ud-din, a lineal descendant of one of the famous Mohammedan saints, who again is a descendant of the ancient royal house of Persia. Dr. Imad-ud-din was invited to attend the congress and to take active part. He declined but sent a paper which will be read. The *Church Missionary Intelligencer* gives this paper in full. It deals with the results of the teaching of the gospel among Indian Mohammedans, considering to what extent and in what manner these results have been obtained. Not the least interesting part of the article, however, is the personal story of his life which the writer gives at the outset, showing Christianity from the point of view of one who was an educated and devout follower of Islam.

Dr. Imad-ud-din's family has been notable through many generations for saints and scholars. He was born near Delhi in 1830

and devoted his youth to the study of all things concerning Mohammedanism. His secular education was received in the government college at Agra. For many years he preached in numberless mosques throughout the country and devoted himself to the defense and propagation of the religion of his fathers. The young man became an earnest opponent of Christianity, but as time went on he ceased to find comfort in Mohammedanism and finally lost faith in all religions. But one day, after a discussion with a God-fearing English layman, he determined to examine thoroughly the Christian faith. After studying it for two years the former Mohammedan enthusiast was convinced that the religion of Christ is the true faith, and was baptized in 1866. "From that day to this," he says, "it has been my thought day and night how to rescue Mohammedans from the errors in which they are plunged." Six years after his baptism Mr. Imad-ud-din was ordained and later received the degree of D. D. from the Archbishop of Canterbury. He is the author of twenty-four Christian books. He now labors in Amritsa in the Punjab in connection with the United Presbyterian Church.

As regards direct accessions to Christianity from among Mohammedans Dr. Imad-ud-din presents some very encouraging facts. During the first half of the past century's missionary activities in India the Hindus and Mohammedans were strong in their faith and exceedingly bigoted. Consequently the progress of Christianity was not great, although to some extent converts were gathered. At that period occurred the ordination of the first native minister in the northwest provinces and he was a convert from Mohammedanism. Then the conversion of a Mohammedan to Christianity was looked upon as a wonder. Now they have come and are coming in large numbers. Compared with converts from among the Hindus, converts from among the followers of Islam are far fewer. Where 10,000 Hindus become Christians there are but 1,000 Mohammedans. Still, this indicates wonderful progress in the last forty years. The figures of one of the churches in the Amritsa district show 956 persons baptized during that time, 152 of whom were Mohammedans. In churches all over India there are baptisms from amongst Mohammedans of all classes and conditions. In the Punjab there are seventeen native ministers connected with the Church Missionary Society, of whom no less than nine are converts from Islam, while among the catechists are more than twenty ex-Mohammedans.

Among the reasons which are leading Mohammedans to embrace Christianity Dr. Imad-ud-din mentions the tolerance and freedom in religious beliefs which the British have established in India, the growing educational advantages and the opportunities for the discussion of and inquiry into the truths of heathen and Christian religions since the books of both sides now abound in every bazar. A significant appendix to this excellent paper gives the names of Indian Mohammedan converts of some distinction, and includes no small number of ministers, professors, teachers and government officials.

THE WORLD AROUND.

Impressive gatherings have lately been held in London to take farewell of thirty-eight students connected with Harley College, Bow, who are about to enter into foreign missionary service. The thoroughly international character of the institution is shown by the fact that no less than eighteen nationalities are represented by the outgoing students, including a Turkish and a Russian Armenian, while the undenominational foundation of Harley College is indicated by the fact that among them are Baptists, Congregationalists, Methodists, Brethren, Lutherans, the Churches of

England, Scotland, Ireland and other religious bodies. Baptists, however, have predominant representation. Since Harley College was inaugurated on a humble scale about twenty years ago, upwards of 1,100 students have passed through it.

Bishop Smythies of Zanzibar has sent letters to the headquarters of the Universities' Mission in England, showing that the slave trade in East Africa is still carried on with brisk activity. The bishop and four of his workers were on board a British vessel when they fell in with a slave dhow having in its hold forty-two slaves, all of whom were promptly liberated by the ship's officers. Other captures are reported by the bishop which the same vessel has gallantly effected. He says that the refusal of the French Government ordinarily to allow dhows flying its flag to be searched gives rise to outrageous scandals. The German coast, northwards, is not watched, though the Germans make short shrift of slaves by hanging them if caught in the act of shipping their hapless victims. When the time comes for writing the history of the destruction of the East African slave traffic no little honor should be accorded to the vigilant co-operation of the pioneers of the Universities' Mission.

A letter from Bishop Tucker in regard to slavery in Uganda is more encouraging. He incloses an interesting document which is a declaration signed by forty of the principal Protestant chiefs in Uganda, expressing their wish to abolish slavery. The question of the morality of slavery was brought up and, after thinking over the teachings of the Bible on the subject and holding a special meeting in the church, the chiefs voluntarily drew up this document, which reads as follows: "All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs." Bishop Tucker says he placed the matter in the hands of Sir Gerald Portal, who will do his utmost to further their wishes. If the Roman Catholics agree to the proposal, the bishop thinks there is a good prospect of abolishing slavery in the kingdom of Uganda.

Surely the spirit of Christ is growing in China when one of the royal family shows the thought and consideration for the poor which were recently manifested by the empress dowager. On the occasion of the celebration of her sixtieth birthday she told the various mandarins not to send her the usual presents, but to use the money instead for relieving the poor. It is said that she gave about \$20,000 to the poor of each province from her own purse.

We wonder what explanation could be made by that church that gives nearly \$6,000 for outside benevolent causes and pays its pastor a salary of \$800 a year? This offsets our recent question relative to a church that gave its pastor \$3,500 and contributed only \$132 to our seven societies.

What we need today more than anything is faith in the Christian doctrine of the Holy Spirit. We need to believe in God's presence around us in nature, God's presence within us in our souls—in one as in the other. He lives in nature; He also lives and moves in our hearts. If we kept our souls open to Him He would send tides of vital heat into them also. If we did not close our hearts the heavenly Comforter would enter and dwell with us.—James Freeman Clarke.

The beautiful, the awful mystery of man! To him, to man, all lower lines have climbed, and having come to him have found a field where evolution may go on forever.—Phillips Brooks.

Literature

MEN AND WOMEN IN LITERATURE.

It has been stated that there were present at the Congress of Authors, one of the series of literary congresses, held in July in connection with the World's Fair at Chicago, about fifty men and nearly or quite fifteen hundred women. Whether the statement be precise or not and whether all who were present of either sex were actual and recognized authors or not, undoubtedly it is true that the number of men was exceedingly small in proportion to that of women. Probably the fact was due largely to the other fact that many, perhaps most, masculine authors also are engaged in some branch of business. They are editors, professors in colleges, farmers, bankers, etc. Literature is their avocation rather than their vocation. Their time is not their own so largely as to render it possible for them to attend such a gathering.

Probably also it is true that men, more than women, attach less importance to actual presence in such a convention and are content to gather up its fruits from printed reports. Thus it is possible to save time, trouble and money, escape the necessity of listening to those whom it is not worth while to hear and pause to meditate more at leisure while receiving first impressions upon any subject discussed. It is probably true, also, that most men care somewhat less than most women to actually see other men or women of celebrity who are expected to be present on such an occasion.

It would be very interesting to know how many of the women in the congress really possessed more than a local reputation, and were of equal fame with, for example, Mrs. Terhune (Marion Harland), Mrs. Catherwood, Mrs. Lothrop (Margaret Sidney) and Miss French (Octave Thanet), who participated in the exercises. Among the few men were Charles Dudley Warner, G. W. Cable, R. W. Gilder, Professor Lounsbury, C. C. Coffin and Walter Besant, but hardly any others mentioned fairly can be called celebrities, although others of each sex were in attendance who had no opportunity or desire to speak.

The large number of women at this congress, even if they were to some extent merely visitors and not distinctively authors, indicates afresh the rapid growth of intellectual and literary culture among women during the last generation or two. American literature has become much richer by the more free introduction of the feminine element in authorship. Not only poetry and fiction but history, art and some departments of science have borne testimony to the power and fertility of the feminine mind. Indeed, in our judgment the time has long passed when the achievements of women need to be held up for admiration merely because they are those of women instead of men. The fact no longer deserves special notice and its continual parade wearis the public besides being a tacit confession on the part of those who proclaim it that they lack assurance that it will remain a fact.

It is evident that, in spite of the small attendance at some sessions, these congresses are proving to be among the chief attractions of Chicago this summer.

BOOK REVIEWS.

THE WILDERNESS HUNTER.

The author of this book, Hon. Theodore Roosevelt, fulfills the injunction to do with his might what his hands find to do. When he is engaged in the reform of the Civil Service he bends all his energies to that work in a manner which delights every patriotic citizen. When he composes a book he writes with a similar heartiness. The consequence is that, although this volume is primarily for sportsmen, it possesses an evident charm for the general reader. Its narratives of adventure are actual experiences and are related with unusual vividness and force.

But the book is much more than a mere collection of stories of hardship and adventure. It is a faithful and instructive description of many of the different kinds of wild four-footed game in the United States—the blacktail deer, the whitetail, the prong-horn antelope, the big horn or mountain sheep, the white goat, the caribou, the wapiti, the moose, the bison, the black bear, the grizzly bear, the cougar, the peccary and the wolf. The habits of these animals are described, pictures of most of them are supplied, and the volume is full of valuable facts stated with a temperateness and caution which enable the reader to accept them unhesitatingly.

The author does a useful service in inculcating the true attitude of the sportsman towards the slaying of game. He never kills merely for the sake of killing except in the case of obnoxious animals, such as the cougar or the wolf, whom it is desirable to destroy as fast as possible. He strongly condemns the killing of the female deer or moose, for example, except when actually necessary now and then in order to obtain food. He is a good example of an intelligent, humane and also a remarkably successful sportsman and his pages cannot fail to elevate the character of hunting and of those who engage in it.

There are many entertaining scenes from ranch life and portrayals of cow-boy and other frontier types of character. The book also is abundantly worth reading for its descriptions of natural scenery on the plains and in our Western mountains. It will encourage the development of a hardy, self-reliant manhood, which, however appreciative of the luxuries of highly civilized life in their time and place, can dispense with them easily and content itself with the fewest, barest necessities of life and take pleasure in so doing. The man of social position and culture who can tramp for days at a time in the uninhabited mountains, sleeping in the open air and depending for food solely upon his rifle and upon the scanty provisions—a little tea, salt and hard-tack—which he can carry upon his person, making light of risks and appreciating to the full his opportunity of studying nature in its wildness, not only enjoys substantial pleasures which can be experienced in no other manner but also sets an example of simple, wholesome living which not everybody can imitate but which all must respect, and which is of high value in counteracting the tendency toward effeminateness so prevalent among many of the young men of the present time.

We heartily commend this volume. An *édition de luxe* also is in preparation and

will be out in the autumn. [G. P. Putnam's Sons. \$3.50.]

RELIGIOUS.

We hardly know what to say about such a book as *The Book of Hearts* [McDonald & Gill Co. 50 cents], a "representation of the heart of man in its depraved state by nature and the changes which it experiences under the influences of the Spirit of God," etc. It is an old book which has been published in several languages and has had a large circulation. Some new material now has been added. There are nine illustrations, unique and, most people will think, grotesque, in which a peacock, a goat, a hog, a toad, a serpent, a tiger and a turtle typify different human passions or faults. A dove and a guardian angel also are portrayed and the illustrations represent their efforts to gain control of the heart and to expel the baser creatures. There is much sound teaching in the book but its form is that of the somewhat remote past rather than the present, and the value of the book to any individual will depend chiefly upon the degree of his culture. The author's name is not stated, but Rev. Dr. A. T. Pierson has supplied a useful chapter of directions for keeping the heart.

Rev. Gilbert Reid, an American Presbyterian missionary in China, is the author of *Glances at China* [Religious Tract Society. 80 cents], an excellent book about the Chinese and missions among them. It is reasonably comprehensive, yet written compactly. It is graphic and at times picturesque. It is frank and outspoken about hardships and hindrances to the success of mission work yet encouraging. It is illustrated freely and is a more than ordinarily entertaining and instructive volume.—

Quaterno: An Interpretation of Four Royal Psalms [Morning Star Publishing House. \$1.00], by Prof. T. H. Rich, deals with the Second, One Hundred and Tenth, Forty-fifth and Seventy-second Psalms in this order. The editor sees in them four successive parts of a sort of sketch of Messiah as King, portrayed in the manner of the Old Testament but not the less effectively. His metrical rendering follows the structure of the original so closely as to lack something of fluency in English but under the conditions this is not a defect. His notes are suggestive and his interpretation interesting and, to us at any rate, somewhat original and striking.

STORIES.

Bostonians will be able to recognize easily under their somewhat too thin disguises the probable originals of several of the characters in Mr. Edward Fuller's novel, *The Complaining Millions of Men* [Harper & Bros. \$1.25], the scene of which is this city and the plot of which apparently has been based to some extent upon occurrences of a not remote date. The author has made good use of types of several different social ranks, and has portrayed some phases of Boston life with considerable skill. His characters are drawn strongly, the development of the story is natural and dramatic, and the progress of his hero's mental and moral collapse is exhibited with especial power. His pictures of life in districts where squalor and respectability contend for supremacy, of Socialistic leaders and meetings, and of the struggle in the breast of the chief actor between loyalty to the girl who loves him and

whom at times he almost loves and pursuit of the girl whose social position he hopes to make use of are so faithful and vivid that the book will be read. Some will think that the author shows more ability than good taste but he probably will accomplish the purpose of getting his book talked about.

Misfortune and sorrow, with no gleams of brightness to relieve the somberness of the situation, fill the pages of *A Father of Six* [Cassell Publishing Co. 50 cents], by N. E. Potapéko, a Russian story. As a picture of the hopelessness of some of the Russians it may have value both for the sake of the fact and by reason of its vividness. But it is most acutely depressing.—In *The Wise Woman of Inverness* [Harper & Bros. 80 cents], by William Black, are half a dozen short stories or sketches and a number of poems. They form a pleasant volume which, without illustrating the author's power at its high watermark, are thoroughly creditable to him and enjoyable by the reader.

MISCELLANEOUS.

The newest issue in the International Scientific Series is *A History of Crustacea* [D. Appleton & Co. \$2.00], by Rev. T. R. R. Stebbing. It blends the scientific and the popular and is too technical to be read by those who have no knowledge of the subject but admirably adapted to interest, inform and guide young people who have taken up the study of the topic and have become somewhat familiar with its technical phraseology. It is well arranged and written and is illustrated copiously.—*Notes for Visiting Nurses* [P. Blakiston, Son & Co. \$1.00], by Rosa G. Shawe, will be of great and invaluable aid to all who work among the sick poor or uncared for. The author is an expert and is in the service of the Red Cross Society of Brooklyn, N. Y. She has done her work in these pages well and Mrs. Helen C. Jenks has added an appendix describing the organization and methods of the Red Cross Societies.

In *Tasks by Twilight* [G. P. Putnam's Sons. \$1.00], the significance of which title is not very evident, Mr. Abbot Kinney discusses education, morals, diet and kindred topics with much good sense and force. He gives somewhat conspicuous prominence to the reproduction of the species but in no objectionable manner and his utterances should have a good influence. We notice nothing specially novel in his pages but they are practical and wholesome. It covers considerable ground in a suggestive way.

The *Cecilian Series of Study and Song: Common School Course* [Silver, Burdett & Co. 40 cents], has been edited by Mr. J. W. Tufts. It contains studies and songs, arranged some for one voice, others for two, and others for three or four. It has been compiled with good judgment and good taste.

MORE AUGUST MAGAZINES.

McClure's Magazine [\$1.50] abounds in entertainment. Hamlin Garland's Interview with Eugene Field is bright and readable. Conan Doyle's The Slapping Sal is a lively sailor's yarn. There are several portraits of Dr. Holmes, ex-Senator J. J. Ingalls and Jules Verne at different periods of their lives. Alfred Balch describes Camp Chocorna, a boy's summer camp on Asquam Lake in New Hampshire. Mary C. Burnett

describes Mrs. Gladstone's Good Works, and Dr. W. Wright writes of the Abduction of Hugh Brontë.—*Lippincott's* opens with a completed story, *In the Midst of Alarms*, by Robert Barr. N. B. Young furnishes a paper on The National Game for the Athletic Series. There is a World's Fair article by Julian Hawthorne. Clara J. Moore, Howard Hall and M. H. G. have poems.—*Cassell's* [\$1.50] has installments of L. F. Rattray's story, *Ruha*, and of S. S. Bone's, *Davenant*, as well as three short stories. The miscellaneous articles include some of the best, such as A. F. Robbins's account of the Lobby of Parliament; How a Wilderness Became a Garden, a talk about Roses; Royal Princes and their Brides, and others.

Godey's Magazine [\$8.00] offers a complete story, *A Problem Unsolved*, by W. J. Henderson, in which is set forth the mistake of the marriage of an earnest man devoted to science and a mere society belle. It is well written and interesting but depressing. Other good contributions are *The Flower Markets of Paris*, by Eleanor E. Greatorex; *Music at the Columbian Exposition*, by H. W. Greene; poems by Dora Read Goodale and others, a *Serenade* by S. Weir Mitchell and *Caia Aarup*, etc.—*Worthington's Illustrated Magazine* [\$2.50] also has sent out a pleasant number. The leading paper is Dr. C. T. Rodgers's *Random Notes on Hawaiian Life*. Mrs. Mary A. Livermore continues her descriptions of life half a century ago in Virginia. Walter Dening discusses the Mental Characteristics of the Japanese in a broad and intelligent spirit. *Reminiscences of an Army Bride*, by Sue N. Thorne, also is quite entertaining. There also are several good poems by D. J. Donahoe, A. B. Paine and others.

Romance [\$2.50] exhibits its usual variety and vivacity. Maurice Jokai, *The Duchess*, the late Guy de Maupassant and Henri Greville are among the authors of its sixteen short stories, each of which productions is complete. This certainly seems to be one of the popular magazines. For light summer reading it is just the thing.—*Donahoe's Magazine* [\$2.00] blends the secular and the general with the religious and the denominational. It is a monthly of the usual sort with a pronounced Roman Catholic tone in addition. T. C. O'Brien has in this issue the second paper of a series on Catholicism in Boston. P. O'N. Larkin gives *An Analysis of the Home Rule Bill*. J. E. Wright answers the question *What Is This Home Rule Bill?* and there are a sketch and several portraits of the late John Boyle O'Reilly.—*The Catholic World* [\$4.00] is printed handsomely and is a much more pronounced Roman Catholic publication. Rev. Dr. A. F. Hewitt discusses *The Authenticity of the Gospels*, W. J. Onahan the Columbian Catholic Congress at Chicago, and there is a Round Table Conference by several women on *The Woman Question Among Catholics*. Rev. T. J. Jenkins has an article exposing and condemning The A. P. A. Conspirators whom he states to be members of the American Protestant Association and to have the object of fighting Romanism. They must have attracted more notice in the West than hereabouts.

It was not Dr. but Prof. E. K. Alden, we are informed, who wrote the article on *The Influence of Physical Features on the*

Development of New England in the last New England Magazine.

NOTES.

— General Basil W. Duke has become editor of *Fetter's Southern Magazine*, published at Lexington, Ky.

— The Japanese legislature has just decided that women are not fitted for work either as editors or publishers.

— Prof. Henry Drummond's work on the Evolution of Man is not to be published for another year in order that he may have time for further reflection upon some phases of the theme.

— Rev. John B. Devins, who has long rendered substantial aid in the editing of *Christian Thought*, the organ of the American Institute of Christian Philosophy, has been promoted to an associate editorship with Dr. Charles F. Deems. Mr. Devins is pastor of Hope Chapel, New York, which is supported by the Fourth Avenue Presbyterian Church, and does considerable literary work for the *Tribune* and other papers.

— We are glad to see that the statement which went the rounds some weeks ago to the effect that the late Mr. Whittier had destroyed most of his correspondence, including many letters by him to others, is contradicted on the authority of his literary executor. It is declared also that every letter which he wrote to Charles Sumner, Dr. Holmes, Lowell, Lucy Larcom, Mr. Howells, Mr. Aldrich and many other equally well known persons, have been read by his biographer.

— As indicating the painstaking of authors to verify their statements, or, if writing a novel, to give the true coloring to the surroundings, we mention an incident in connection with Pierre Loti. He is soon to give to the world a work the plot of which is based on scenes in the Holy Land. To obtain materials he will make a pilgrimage through Palestine, starting from Cairo soon as the summer heat has abated, and cross the desert to Jerusalem. There will be no European in the caravan. His idea is to follow as closely as possible the route taken by the Holy Family in the flight to Egypt. Mr. Cable is also one of those careful writers who takes long journeys to verify characters, scenery and all accessories to make his novels true to real life.

BOOKS OF THE WEEK.

Unitarian Sunday School Society. Boston.
NOBLE LIVES AND NOBLE DEEDS. Edited by Rev. E. A. Horton. pp. 126. 50 cents.

G. P. Putnam's Sons. New York.
THE ARIEL SHAKESPEARE. King John. Richard II. Henry IV. (2 vols.) Henry V. Richard III. Henry VIII. 7 vols. 75 cents each.

Standard Publishing Co. Cincinnati.
BIBLE LAMPS FOR LITTLE FEET. Edited by C. B. Morell, M. D. pp. 286. \$2.00.
HOW. By W. F. McCauley. pp. 131. 50 cents.

Open Court Publishing Co. Chicago.
THE SCIENCE OF MECHANICS. By Dr. Ernst Mack. pp. 534. \$2.50.
Pub. House of the M. E. Church, South. Nashville, Tenn.

JACK-KNIFE AND BRAMBLES. By A. G. Haygood, Sr. pp. 308. \$1.00.

PAPER COVERS.
J. S. Ogilvie. New York.
THE MIDNIGHT ELOPEMENT. By Emma Sanders. pp. 224. 25 cents.

Government Printing Office. Washington.
BENJAMIN FRANKLIN AND THE UNIVERSITY OF PENNSYLVANIA. Edited by F. N. Thorpe, Ph. D. pp. 450.

MAGAZINES.
May-July. BULLETIN OF BOSTON PUBLIC LIBRARY.
—CRITICAL REVIEW.

July-August. HARTFORD SEMINARY RECORD.
August. LEND A HAND.—NINETEENTH CENTURY.
—FORTNIGHTLY REVIEW.—ART JOURNAL.—THE BOOKMAN.—BOOK REVIEWS.

To believe in Him is to be like Him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as He lived His—purely, lovingly, righteously—is to share His eternity.—Lucy Larcom.

News from the Churches

PASSED COMMENT.

Hot weather and haying time form a powerful combination against religious work. One who has toiled in the field all day doesn't feel much like going to meeting in the evening, and a cloudy Sunday sometimes proves a strong temptation to the harvester. How noteworthy, then, are the workings of the Holy Spirit, whose gracious outpourings have so refreshed several of our New England churches even at this ebb tide of the religious year.

"Retrench!" is the cry in these times of financial stress. But where to begin is a question our answer to which will show whether the Master's work or our own lies closest to our hearts. Some of our Pennsylvania brethren evidently mean that, whatever else has to suffer, their benevolences shall be spared as long as possible.

Our heartiest wishes and brightest hopes go with the young women who are about to exchange their home fields for India and China. They could hardly have had better preparation for this than evangelistic service among the country towns of Vermont, with the poor of a city church, or in the South under the A. M. A., where their courage, tact and devotion have been abundantly tested and success has strengthened faith in their divine appointment.

A Sunday school without any children, a church without any aged saints—how strange and unnatural they seem! One of the most beautiful things about these institutions usually is that, like the family and unlike most clubs, they include everybody without regard to age or sex.

ONE MINISTER'S VACATION.

Place—an island on the coast of Maine with a dozen cottages, in which as many families have sojourned for as many summers. Occupations—rowing, sailing, steam yachting, fishing, swimming, with lounging, eating and sleeping *ad libitum*. Environment—plenty of good society on the island, strongly inviting to selfish enjoyment and forgetfulness of the outside world, but on the mainland near by a wharf, where fishing boats are constantly landing, a typical country store and post office, a few permanent homes, a growing group of summer cottages and over the brow of the hill, embowered in pine woods, a little Free-will Baptist church, pastorless, with small financial and numerical strength and ordinary congregations in proportion.

How often similar elements have come into conjunction and nothing in the line of "church news" resulted! Not so in the present instance. Here is the summer home of one who has become well known to this community as college boy, seminary student and minister, and is now one of Boston's well-known Congregational pastors. For several years he has devoted interest and strength to caring for the spiritual interests of this feeble church, receiving as his only and sufficient compensation a large return of friendship and enthusiastic appreciation. Last summer he was able to secure for them a new organ, raising most of the funds by his own efforts. This year he has taken entire charge of the pulpit, preaching twice each Sunday and caring for the midweek service, aiding the young people in their society and giving strength and cheer to the discouraged body of worshipers. He gathers good congregations from the island cottages, not forgetting to collect offerings for the contribution box from his friends who fail to reach the church. He commends each week a strong, living gospel, in the pulpit and out of it, and day by day his vigorous personality is doing for that neighborhood

precisely what it is doing in the church and city where his regular work is so effective.

Query: Are there not other pastors who might get from this instance a hint for combining helpfulness with enjoyment in their summer homes?

J. L. S.

NEW ENGLAND.

Massachusetts.

At the Old South Church, Boston, last Sunday, Rev. L. H. Thayer of Portsmouth, N. H., preached; Rev. E. A. Robinson was at Berkley Temple and Shawmut welcomed its own pastor, Rev. W. E. Barton, whose vacation has been devoted to work for Berea College. This church has reopened its Sunday school and already begun its fall campaign. In the Highlands Rev. Smith Baker, D. D., was at Walnut Avenue, Dr. C. C. Creegan at the Eliot Church and Rev. F. H. Allen of Atchison, Kan., at Highland Church. Franklin Street Church, Somerville, heard Rev. Thomas Hall of Toronto and Rev. H. B. Roberts of Torrington, Ct., was at Prospect Hill. Pilgrim Church, Cambridge, listened to its old pastor, Dr. G. R. Leavitt of Cleveland.

Rev. and Mrs. C. S. Vaughan of Canada and Miss Ella Samson of Somerville sailed, Aug. 12, from Boston for the Madura District, South India, to engage in missionary work under the American Board. Miss Samson taught several years at Straight University, New Orleans, and more recently has been engaged in city mission work under the auspices of Prospect Hill Church, Somerville.

The South Church of Brockton, after a prolonged and thorough investigation of charges against its recent pastor, Rev. N. B. Thompson, has expressed by formal ballot its belief that he has been guilty of conduct unbecoming a Christian and clergyman, and by a vote of 116 to 59 has withdrawn fellowship from Mr. Thompson and ceased to recognize him as a member of the church.

Maine.

Sunday, Aug. 13, was a memorable day for the church in Springfield. Five years ago it was reduced to four resident members, two of whom were aged. The house of worship was unfit for preaching services. A few of the villagers were sufficiently aroused to desire a better state of things, and asked for missionary aid and a man to lead them. This request was granted as an experiment. The people rallied in support, the supply became quite regular and the membership reached nearly forty. Thorough repairs were made to the amount of \$1,046, the money coming in part from churches and friends in Maine and the C. C. B. S. The refitting includes new foundation, fresh paint, pews and carpet and a new bell in the tower, and the happy people came in good numbers to give their house anew to the Lord. Mr. J. G. Nichols of Andover Seminary, the present supply, read letters from former ministers and friends, general missionary Whittier, who had aided them during the past year, read the Scriptures, the chairman of the committee made the financial report and Secretary Adams preached the sermon. In the afternoon there was a communion service and in the evening addressed by Messrs. Whittier, Barnes, Nichols and Adams. Since this is the only active church in town and there seems to be harmony among the people, the future looks promising.

At Litchfield, even during haying time, there has been a genuine revival of religion. Extra meetings have been held and in visiting from house to house much prayer was offered, the inmates often following the visitor in petition. Several heads of families have established the family altar and young people have begun the Christian life.

The town of Cranberry Island, which includes three islands with between 300 and 400 inhabitants, has three Sunday schools but no regular preaching, and expresses a desire for a pastor. Rev. Charles Whittier, the general missionary, has recently visited them.

The Congregational and Free Baptist churches in Buxton unite in sustaining a pastor.—Rev. S. L. Bowler has been supplying at Sanday Point. Rev. B. B. Merrill of Brewer spends part of his vacation there.

New Hampshire.

There is deep spiritual interest in the church at Bath, Rev. William France, pastor. About twenty have recently signified their purpose to become Christians.

The church in Mason is to be supplied for a few weeks by Rev. W. H. Alexander of Marlboro, who has just returned from Europe.

The will of the late Earle Searle provides for a gift of \$1,200 to the Greenfield church, and the church at Chester benefits by a handsome bequest from Mr. Abby S. Knowles of Manchester.

Vermont.

During the last six weeks Miss Billings and Miss Gaeng have been working at Rockingham, Lawrence Mills and Bartonsville. Among the more tangible results are the organization of a Sunday school at Lawrence Mills, another at "the Center," a home department at the "Upper Meadows" near Springfield and a Y. P. S. C. E. at Bartonsville. Toward the close of their stay at the last named place it was found that the schoolhouse was too small for the meetings and the Spiritualists' chapel was engaged, where services were held nearly every evening. About twenty of varying ages professed conversion. A valuable preparation for this work was the monthly mid-week service held at Bartonsville during a portion of last year by the pastor at Bellows Falls. Miss Rodgers, one of the first women to undertake evangelistic work in this State, expects to go to China as a foreign missionary in November. Her loss will be deeply felt by the communities where she has labored.

A Sunday school has been organized at Plymouth Union and Rev. J. C. Langford of Bridgewater preaches there regularly on alternate Sunday afternoons.

The Grand Island Sunday School Convention met with the church at Grand Isle, Aug. 9, and discussed Work for Children and Ways of Reaching Young People. The women of this parish have had the interior of the edifice newly papered and painted.

—Repairs are also in progress on the church buildings at Corinth, Wells River and Putney. At the last named place the congregation will worship in the town hall until the improvements are completed.

Rev. G. F. Chapin has completed ten years of pastoral service with the churches at Saxton's River and Cambridgeport. During this time both edifices have been improved within and without, and there have been eighty-four additions to the membership. The benevolences have largely increased and the churches never were more prosperous. The pastor has received from his people at Saxton's River a note inclosing \$40 toward vacation expenses.

Col. Franklin Fairbanks, who for thirty-two years has superintended the North Sunday school, St. Johnsbury, has been spending the summer in Egypt, Palestine and Europe and sails for home Aug. 30. Rev. G. H. Ide of Milwaukee preached at the North Church Aug. 20.—Rev. Josiah Tyler of St. Johnsbury, for forty years a missionary among the Zulus, participated in the African Congress at the World's Fair last week, reading a paper upon the native customs and life of the Zulus.

Connecticut.

The Glastonbury church, Rev. John Barstow, pastor, has been quickened greatly by the simple, earnest presentation of gospel truth by Rev. W. W. Scudder, Jr., of Alameda, Cal. He is the son of a former pastor, is spending his vacation there and has heartily co-operated in evangelistic work. About twenty have already signified their determination to live a Christian life. The outlook for a large spiritual harvest is encouraging.

The church in Tolland rededicated its house of worship Aug. 18, with sermon by a former pastor, Rev. G. E. Sanborne, a historical sketch by Deacon A. L. Benton and dedicatory prayer by the present pastor, Rev. A. H. Post. Ten of the neighboring churches were invited to send delegates. The building has been entirely refitted and tastefully refurnished at a cost of \$3,600, all of which is paid.

The will of Hiram Camp of New Haven, by which large sums were given to benevolent societies and to Moody's school at Northfield, is to be contested in the courts by surviving daughters, who claim that undue influence was brought to bear. The estate is valued at \$170,000.

In making repairs upon the church in East Windsor a box of interesting records was found under the platform. These had been deposited there by the second pastor, Rev. Shubael Bartlett. Extracts of historic interest were read by Rev. W. F. English at the first service after the repairs had been completed.

The Danish and Norwegian church in Hartford sent delegates to the convention of New England Danish and Norwegian Congregational churches, held at Worcester, Aug. 19-21.—A convention of Swedish Congregational ministers was held at Deep River last week.

Extensive repairs have been made on the church building in Ellington.—The church of Broad Brook is to meet in the Broad Brook Company's hall till its new building is ready for use.

MIDDLE STATES.

New York.

The church at Sandy Creek, which has been pastorless for a year, is anxious to have a regular minister. It has thoroughly renovated its edifice within and without, the Sunday school is well attended and we commend it to the consideration of young men in search of a small but promising pastorate.

The church at Massena, Rev. S. A. Worden, pastor, has received twenty-five new members within the last few months, partly the result of extra union meetings conducted by Evangelist John Steel. The church is now out of debt and has insured its edifice and parsonage.

The churches of Norwood and Norfolk since June 1 have been prospering under the ministry of their new pastor, Rev. W. D. Eddy. This new pastor is somewhat of a Sunday school specialist, having been engaged for four years as one of the field secretaries of the New York State Sunday School Association. He makes much of this work among the children and young people. Six or more will join the church at the forthcoming communion. Norwood has well under way a new \$3,000 parsonage.

Mr. J. L. Keedy of Yale Divinity School has been supplying the church at Watertown for several months during the illness of the pastor, Rev. Jesse Hailey, from which he is now recovering. Notwithstanding the season the congregations are large and an increased interest is manifest. A Junior Christian Endeavor Society and a young men's debating club have recently been organized. Much interest was aroused at the recent annual meeting, when short reports from all branches of the work were read and plans discussed for its better prosecution. Any church having a set of hymn-books which it has cast aside for new ones will benefit the church at Watertown by sending them.

Pennsylvania.

The church in Ridgway is building a \$6,000 parsonage in face of the bank failure in town, which resulted in heavy losses to several of its members. One of them has recently given \$500 to the Ministerial Relief Fund.

The Danville church has no children and its Sunday school is composed entirely of old people who come together for Bible study.—Over against this we put the Puritan Church of Scranton and the Pilgrim of Plymouth, which are composed chiefly of young people of limited means; yet the former is building a new edifice and the latter straining every nerve to raise a church debt of \$4,000 before the close of the year.

LAKE STATES.

Illinois.

The edifice at Elmwood is undergoing repairs to cost about \$7,000. The corner stone of the large tower was laid Aug 1 with appropriate ceremonies. Work was begun early in July and is to be completed in October. A member of the church has given \$400 for a bell which, as well as the tower and several of the windows, is to be a memorial. The church is built of brick with stone trimming. The people have taken hold of the work liberally and earnestly.

The church at Waukegan recently celebrated its fiftieth anniversary, the exercises consisting of an address of welcome by the pastor, Rev. S. M. Wilcox, a historical sketch by Mayor C. A. Partridge, the reading of letters from former pastors, and in the evening addresses from Rev. E. P. Goodwin, D. D., and Secretary Tompkins.

Indiana.

The tent meetings at West Indianapolis closed Aug. 20 with excellent results. Sixteen rose one night for prayers. Many have been reclaimed and a large number have signified their intention to lead a new life. The tent will remain pitched and in charge of this church until after the G. A. R. encampment in September.—Rev. E. S. Smith and wife of Fellowship Church have returned to Indianapolis, having buried their only son at Saugatuck, Mich. The new addition to the church building will nearly double its capacity.

Plymouth Church, Fort Wayne, Rev. J. S. Ainslie, pastor, sustains an excellent kindergarten which is to meet in the lecture-room of the new building. The *Plymouth Herald*, the excellent church paper, is soon to enter upon its fourth year.—At Washington Rev. R. Mackintosh is meeting with encour-

aging success. The Ladies' Aid Society is raising funds to pay for the new edifice and there is evidence of a spiritual awakening.

Michigan.

Park Church, Grand Rapids, has just completed a chapel seating 200 for the Sunday school mission on Houseman Street. The Merriam Rifles, the boys' military company, have been camping for ten days on the Grand River at Eastmanville. The camp was conducted on military principles and the discipline was excellent.—All the pastors of Grand Rapids were back in their own pulpits Aug. 13.

Wisconsin.

The effect of the hard times is apparent in the collections taken at the recent home missionary rallies held in thirteen different cities and towns in the State and addressed by Mr. Puddifoot. Though the meetings in some instances were large and enthusiastic, only \$1,300 were secured, after deducting expenses, which is insufficient to cancel the debt resting upon the State H. M. S.—The evangelistic meetings at Royalton have resulted in the addition of thirty-nine to its membership Aug. 6. Of these twenty-five were baptized, one a man seventy years old.

A building lot has been offered the North Side Church of Milwaukee on favorable terms.—The Washburn Church is rejoicing in the extinction of an old debt of \$800 and is now repairing its meeting house and laying plans to found a parish library.

THE WEST.

Nebraska.

The subject of home missions has always been an attractive one to Nebraska Congregationalists. From the beginning the State has been a promising field for missionary work. The people who settled it were a sturdy race with early religious training and welcomed the good things brought them by the missionary. Just now a new interest has been awakened by the suggestion that it is possible to secure the next annual meeting of the national society at Omaha or Lincoln. The question of railway rates and hotel charges has already been discussed, and the interested parties have signified a willingness to make every desired concession. Here in the West it seems very desirable that for once, at least, the society should meet on or near the field of active work. The members and contributors who have been so long and vitally interested in the work would certainly be pleased to come into contact with the people who live on home missionary ground. Doubtless a suitable invitation will be forthcoming. One phase of the work in this State has had little or no mention. The assistance from the railroads has been of great value. From the first day the Burlington & Quincy Road entered Nebraska the managers have recognized the Home Missionary Society as an organization to be fostered. Superintendents and missionaries have been carried on its lines in the accomplishment of their labors without charge. Lumber for churches and parsonages has been transported free or at greatly reduced prices. In most cases the land company connected with the railroad has given a lot for the church and sometimes for the parsonage. These favors always came at the beginning of the enterprise and just when most needed. Should the coming meeting of the society be held in Nebraska a special effort is to be made to add to the number of life members from this State.

North Nebraska, which is now in a formative period, is trying the experiment of a Congregational Club with encouraging results. An address by Dr. Duryea and the discussion of Dr. Fairbairn's *The Place of Christ in Modern Theology* are to be features of the next meeting.

Forty-six members have been received by the church in York since March 1.—At the close of the prayer meeting at Plymouth Church, Lincoln, ice cream is regularly served in the dining-room by the Ladies' Aid Society. Quite a number of persons in the neighborhood drop in for it here instead of going down town, and some who otherwise would not attend come early enough to take in the prayer meeting also.

The Christians at Lakeside and Reno have united in one organization with preaching at both points and alternating communion service. When a church at either place is mentioned it should be understood to include the members at the other.—The churches at Butte City and Willow Valley are to have new edifices.

Wyoming.

The First Church, Cheyenne, has frescoed and in other ways improved the attractiveness of its church edifice. August 6 was reopening day. The pastor,

Rev. G. S. Ricker, was assisted by Superintendent Sanders, who was pastor from 1875 to 1886. He preached in the morning and the Second Church, with its pastor, joined in this service. In the evening a union meeting was held in which the Presbyterian, Methodist and Baptist churches united. This church has kept pace with the growth of the city.

WEEKLY REGISTER.

Calls.

ARMSTRONG, F. G. (Free Meth.), to Westwood and Excelsior.

ASHMUN, Edward H., Boulevard Ch., Denver, Col., to home missionary superintendency of New Mexico and Arizona, with headquarters at Albuquerque. Accepts.

BANKS, Edgar J., an Oberlin graduate, to Wayland, Mass., for one year. Accepts.

BELL, James M., formerly of Lisbon, N. H., to Leominster, Mass.

BIRMINGHAM, Thomas M. C. (Meth.), to Bloomer, Wis. Accepts, and has begun work.

CLARKE, Alfred S., Howard University, Washington, D. C., to Fourth Ch. (colored), Portland, Me. Accepts.

COLLUM, G. T., Pacific Seminary, to Union Ch., San Lorenzo, Cal. Accepts.

COUSINS, Edgar M., Cumberland Mills, Me., to Hopkinton, Mass. Declines.

COWELL, Edwin P., Pe-Witt, Io., to Mitchell. Accepts.

EVELAND, Samuel, Third Ch., Los Angeles, Cal., to Ionia, Bassett and Chickasaw, Io.

GILCHRIST, J. S. (M. E.), to Fisher's Station and Byron, Mich. Accepts.

HOLMES, Henry, Valley City, N. D., to Wauwatosa, Wis. Accepts, and has begun work.

KIDDER, Samuel T., to principalship of Ashland Academy, Wls. Declines.

KIRKELD, James R., Mason City, Io., to First Ch., Seneca.

MCALLEN, J. H., to Atticello Falls, Mass.

RAMAGE, James, Royalton, Vt., to South Brewer, Me.

SCHOFIELD, William, Marlboro, Vt., to Nelson and Harrisville, N. H. Accepts.

STARKEY, E. A. (U. B.), Los Angeles, Cal., to Compton. Accepts.

WERNER, Herbert E., Garden Prairie, Kelley and Sibley, Io., to Gowrie and Farnhamville.

WEBSTER, Franklin G., to Oswego Falls, N. Y. Accepts.

WILSON, James B., to Birnamwood and Norrie, Wis. Accepts.

Ordinations and Installations.

CAMPBELL, John P., i. Aug. 13, New Ulm, Minn. Rev. Mr. Rev. C. M. G. Harwood; other parts, Rev. Messrs. J. H. Morley, Francis Wrigley and W. J. Fajin.

Resignations.

COLLOM, Joseph E., Berea, O., to take effect Nov. 1. COUSINS, Edgar M., Cumberland Mills, Me., to take effect Sept. 30.

CRAIG, Timothy C., Aberdeen, Wn., to accept professorship of Greek and Latin in Whitman College, Walla Walla.

EDWARD, Samuel, Third Ch., Los Angeles, Cal.

FRINK, Leuel T., Hobart and Lebron, Ind.

MOORE, Gainer P., Salem, N. H.

SANDERS, Clarendon M., superintendency of Rocky Mountain Dept. of the C. H. M. S., to take effect Sept. 30.

WITHEE, Leslie B., Vassalboro, Me.

ZIMMERMAN, J. W. (U. B.), Compton, Cal.

Churches Organized.

NORTH WENATCHEE, Wn., May 14. Twenty-one members.

WALL LAKE, Io., June 27.

WILLARD, Ore., recognized Aug. 6. Fourteen members.

Miscellaneous.

DAVIES, R. E., late of Sandusky, O., is supplying Good Will Ch., Syracuse, N. Y., for some weeks.

EDWARD, Stephen, whose health has greatly improved, preaches twice a month at Hesperia, Cal., and once a month at Victor, Oro Grande, Barstow and Daggett during the absence of the pastor, Rev. L. N. Barber.

EWEN, W. S., and wife, of Rupert, Vt., recently were released from their carriage and somewhat bruised.

GEELEY, F. N., of San Jose, Cal., is supplying the Presbyterian church of Palo Alto, near Stanford University.

HASNOLD, Fred, recently from Canada, has become supplied at Winthrop, N. Y.

HULL, I. T., formerly of Nebraska, is now chaplain of the State penitentiary at Little Rock, Ark.

MCGREGOR, Duncan, has received from the ladies of his church at Antwerp, N. Y., a purse for a trip to the West Indies.

RAYMOND, Royal, of Saugatuck, Ct., is supplying the church in Weston.

ROBERTS, Lloyd, of Holyhead, Wales, has been engaged to supply the church at Bangor, Pa., for three months.

ADDITIONS TO THE CHURCHES.

Conf. Tot. Conf. Tot.

Anderson, Ind. 3 5 Oakland, Cal., First, 7 II

Benson, Minn. 4 3 Ottawa, Ill. 5 5

Brookfield, Mo. 2 3 Pickrell, Neb. 3 4

East Princeton, Vt. 4 5 Rock City, Mo. 3 3

East Fulton, Mich. 6 6 Pitrode, Ia. 10 10

El Reno, Okl. 3 3 Ponoma, Cal. 6 6

Fertile, Minn. 3 3 Putney, Vt. 6 6

Grafton, N. D. 15 Ravenna, Neb. 6 6

Grand Rapids, Mich. 6 6 Rico, Col. 6 6

Park, 1 5 Rock Springs, Wyo. 9 9

Greenville, Mich. 4 6 Rockwell, Io. — 5

Guthrie, Okl. 12 13 Rodney, Io. 5 5

Hartford, Ct., Center, 1 4 Royall, Wis. 29 29

Huron, Neb. 3 4 San Francisco, Cal. — 5

Hemp Hill, La. 16 16 Bethany, Wyo. 5 13

Henry, S. D. 1 6 Ocean View, 1 7

Humboldt, Ia. 3 10 Seward, Neb. 2 4

Lincoln, Neb., Vine 10 South Paris, Me. 2 5

Street, 2 3 St. Louis, Mo., Aubert Place, 8 11

Long Beach, Wn. 11 Tampa, Fla., First, 5 6

Maine, N. Y. 2 4 Terra Haute, Ind. 5 6

Maple Rapids, Mich. 7 14 Second, 6 6

Meadville, Pa. 4 8 Utica, Mo. 5 5

Minotville, N. H. 17 Vearie, Me. 4 4

Minneapolis, Minn. 11 Waitsfield, Vt. 1 2

Silver Lake, 8 11 Wakeman, O. — 3

Mt. Hope, Okl. 12 13 Willard, Ore. — 3

New Gloucester, Me. 6 6 Williamsburg, Ia. 7 10

New London, Wis. 11 13 Winsted, Ct., First, 6 6

Northfield, Minn. 32 33 North Wenatchee, 2 4

North Lakeside, Ia. 7 7 Four churches with two or less, 4 7

North Wenatchee, 14 21 Wn. — 2 1

Conf. 339; Tot. 514.

Total since Jan. 1 Conf. 11,842; Tot. 23,012.

PACIFIC COAST.
California.

The work of Evangelist F. S. Smith at Santa Monica has been notably successful in attracting the interest of business men, who like his straightforward, natural manner. Several have professed conversion. He goes next to Ventura, by invitation from all the Protestant churches there.

CHRISTIAN ENDEAVOR NOTES.

A "cyclostyle committee" has been heard from in an Australian society which made 2,500 copies of various articles last year.—As a result of a suggestion that juniors in America should write to Australian juniors one society in Adelaide received sixteen letters in a single day.

At Jefferson Barracks, nine miles from St. Louis, is an Endeavor Society among the soldiers. With the exception of a monthly service conducted by the W. C. T. U. its meetings have been the only religious services held there for two years. As about one hundred new men come every month, while as many more leave for other stations, the society has an opportunity to exert a wide influence in the army.

On the Christian Endeavor pin used in joining the American and British flags at the St. Louis Convention was inscribed, "Marriage of Flags, St. Louis, June 14, 1890," and it is worn alternately for a year by Prof. W. W. Andrews of Sackville, N. B., the trustee of the United Society that "married" the flags, and by Mr. George B. Graff, now of Boston but at that time Missouri's State president. In accordance with this arrangement Mr. Graff has just received the badge for the coming year.

The Maritime Provinces had an excellent convention at Halifax, Aug. 1-3. This convention has the reputation of being the first religious gathering at Halifax for which an overflow meeting was needed. Dr. Clark was present and conducted the closing consecration service. At Halifax was displayed for the first time in America the Endeavor flag carried by the steam launch that met Dr. Clark on his landing in Australia. It arrived just too late to be exhibited at Montreal.

EDUCATIONAL NEWS.

— The University of Michigan has just enrolled two Chinese women as students.

— Pacific University at Forest Grove, Ore., is erecting a new building to cost \$50,000.

— Rev. I. P. Patch, late pastor at Oswego Falls, has been elected president of Redfield College, South Dakota. He was formerly financial agent of the institution.

— The American Humane Education Society has offered \$1,000 to the first leading American university or college which shall, in accordance with the society's plans, establish a professorship of social science and humanity.

— The Protestant teachers of Berlin of both sexes will profit by the generosity of the late Arthur Kube, who has left between four and five million marks to the city, to be used to found a retreat for aged teachers whose pensions are not sufficient to enable them to live in the comfort which they enjoyed while employed in their profession.

— The recent Chicago congress on higher education resolved that "a committee of the sections be appointed to correspond with, and to co-operate with, committees of other educational or scientific bodies, which have been or may be appointed, to protect the significance of the degrees of doctor of philosophy and doctor of science." Presidents Gilman, Harper, Dwight, Angell, Patton and Low were appointed to devise ways and means to correct the evil.

— One of the unique features at the Chautauqua (N. Y.) Assembly is the department devoted to the theory and literature of letter-writing, conducted by Miss F. B. Callaway, who studied last year manuscript letters and books upon the subject in the libraries of London, Oxford and Edinburgh, attending also university extension lectures at Oxford on subjects related to her work. The classes

meet in an attractive room, the walls of which show specimens of stationery and models of business forms and of invitations. There is also a small library of text-books upon letter-writing. Characteristic letter-writing, as distinguished from model letter-writing, is taught, the personality in a letter being considered the most precious part of it. Miss Callaway has for several years given these lessons in Hillside School, Norwalk, and in the West End Institute in New Haven, Ct.

— In an article by Dr. Jessop in the July *Nineteenth Century* he makes the following significant admission: "The leaders in thought and culture, in mathematical and physical science, in history, economics, linguistics, even in classical learning—the leaders in literature in its widest acceptance—are no longer to be found among the ordained clergy of the Church of England, but outside its ranks. In 1843 there were ninety fellows of the Royal Society who were in holy orders. In 1893 the names of no more than fifteen clergymen of the Established Church are to be found in the roll-call of England's most illustrious brotherhood. It is worse than idle to shut our eyes to all this—the logic of facts is irresistible." Dr. Jessop also points out that whereas fifty years ago Cambridge University had only five laymen in a faculty of twenty-four professors, now, excluding the professors of divinity, only three out of forty are clergymen, while at Oxford, out of forty-eight professors, only three are clergymen.

— The new Hotchkiss School in Lakeville, Ct., seems in many respects an ideal preparatory boarding school for boys. Founded and largely endowed by Mrs. Hotchkiss of Lakeville, it has been provided with fine buildings and numbers among its excellent force of teachers some who have long been in Phillips Academy, Andover. It is the avowed policy of the masters to establish a high standard of character and scholarship. Out of 125 applications the past year only fifty boys were taken. The fact that forty out of the whole number in the school are ready to call themselves Christians and have maintained a vigorous Christian sentiment in the school shows a fine *morale*. Its generous patron, Mrs. Hotchkiss, has given a large sum this summer for the erection of an additional building to accommodate fifty more students, and with an additional force of teachers the school will enter upon a new year with much promise. Although popularly called the Yale school it is not intended to be exclusive.

— Rabbi Berkowitz of Philadelphia, in a speech at the recent formal opening of the twentieth assembly at Chautauqua, N. Y., said:

I have come with this good promise that, if you will it, the Chautauqua spirit shall be infused into the masses of the Jewish people, in this and, we hope, in other lands. Better yet, since I have come into a position to bring this matter to the attention of the Jewish people, I have had ample demonstration from all parts of the country that they are ready and ripe for a popular educational movement along the lines laid down by Chautauqua. Answering my query upon this point, Bishop Vincent said, "It may be." And I hope I shall be able to demonstrate that it shall be. Let me but ask of you that what has been claimed on this platform tonight shall prove itself true—that Chautauquans are open-minded and open-hearted and will give us a welcome.

— Prof. William North Rice of Wesleyan University, in a Berlin letter to *Zion's Herald*, says that among the educated classes of Germany:

The attitude of indifference or hostility to the church is very general. Probably few professors in the universities, besides the professors of theology, ever attend church. Indeed, the majority of theological professors seldom go to church. Theology as a science is no more religious than mathematics or physics; and the criticism of the Hebrew literature is no more religious than that of the Greek or Latin literature. With many of the theolog-

ical professors the interest in the subject is purely speculative. It is true, on the other hand, that many of the German professors of theology, while no less scientific in their intellectual processes, are profoundly religious. And it is noticeable that orthodoxy of belief and religious earnestness are not strictly proportional.

— The average American knows but little of the Russian educational system, ecclesiastical or civil. Prince Walkonsky recently addressed the women of Chicago and told them that:

Among the establishments of the ecclesiastical department are the diocesan female schools. These are devoted to the daughters of priests and the clergy and prepare them for the rough career of teaching in village schools. Last year these schools held 13,000 pupils. For over three years I had the opportunity of closely observing these girls at their work, and I must say we cannot have enough respect and admiration for the genuine apostolic mission they fulfil. Buried in some distant village, miles away from a railroad, separated from her family, such a young creature undertakes her struggles for life, depending on a poor and illiterate community, which is not always able or willing to pay her ridiculous small salary. For twelve rubles (\$6) a month she has to provide for herself; a peasant's hut where she finds lodging for twenty rubles a year becomes her home; the peasant's family her only social recourse if there is no priest in the village or no land-owner's house in the neighborhood. The rare visits of the educational inspector or of some member of the district schools committee and the annual arrival in the spring of the examinational commission are the only events that break the monotony of her life.

GLEANINGS FROM OUR MAIL BAG.

A PLEA FOR THE COTTAGE SYSTEM IN MEN'S COLLEGES.

Each generation must adapt itself to its own mode of life, and it is well that the primitive customs of our forefathers have been abolished and that our schools are largely rid of the old-fashioned dormitories, barren of all conveniences and suggestive of prison life.

Free and varied provisions have been made for girls' boarding places, but less specific attention has been given to the comfort of boys. This is partly due to the fact that boys do require freer life, but also to the fact that less attention has been given the subject. The restaurant system afforded by such institutions as Princeton and Harvard is jolly, wholesome and admirable for a certain set of fellows; another class, however, need quite another training. Is there not a place at this present time of writing for a cottage system of education for boys, with a wise, sensible man, corresponding to the Smith college matron, at the head?

A large number of college men come from primitive or unrefined homes. They have missed the a b c's of civilized life. They are not left to grope their way through the world's ideas to intellectual truth, neither should they be left without a definite conception of life as it is lived. A call, a spread, a promenade, a faculty tea are often bewildering than otherwise. As a mere matter of enlightenment the cottage system for men would have its advantages. There are others who, even after their preparatory course, are not ready to be left to themselves or to the care of their friends or of widows and old women. Their teachers and professors are remote from their inner life. They need the guidance and friendship of some wise, sensible man for whom they could feel respect. Another class of boys would enjoy living in a pleasant home like the one they left behind them during their college course.

Young men now inclined to enter the ministry, if they would give themselves up to the charge of such boarding places, might find a more lucrative occupation and a larger means of influence here. Doubtless no system or combination of systems of education could be sufficiently close and intimate to provide against an element of waste, still is there not an opportunity for such a system as this? F. S. T.

TEMPERANCE WORK IN SMALL TOWNS.

In a recent newspaper article a Congregational minister makes inquiries as to the best means of creating a temperance sentiment and of beginning aggressive temperance work in small town. I am somewhat used to temperance work in such small towns and have thought that a word in the *Congregationalist*, as to the best methods to be employed, might be helpful to some of our country pastors. Of

course there is no organization in a community which is equal in its influence to the church. So first of all, the church ought to be worked in the temperance line to its highest capacity—temperance from the pulpit, temperance in the parish work, temperance in the Sunday school and temperance in the evening meetings. In fact, there ought to be a temperance atmosphere all about the church. As auxiliary to the church, there is no organization so fitted to accomplish what is needed in such a town as the Woman's Christian Temperance Union. Get information from headquarters and start at once, even if there are not more than half a dozen who will become members. Get all the machinery in motion which one of the branches of the W. C. T. U. is capable of running and then push things, but don't be in too much of a rush to do everything in one day. Let the W. C. T. U. get up a series of Demorest prize medal contests. It can be done in the worst town and will create more temperance sentiment than anything else that can be tried. With the pastor's advice let the W. C. T. U. sandwich in a temperance lecture now and then. Plenty of temperance workers are all about who are glad to speak for expenses. Have a Sunday evening temperance service in the church as often as once a month. Such work is much better and more effective than any secret organization.

Middlefield, Mass. LUCEN C. KIMBALL.

INFANT BAPTISM IN CONGREGATIONAL CHURCHES.

Is it according to Congregational usage to baptize children whose parents belong to other denominations, or those of parents who are not members of any church?

The general belief of Congregational churches is that baptism is the seal of a covenant. We believe that God enters into covenant not with individuals only but with families, as He did with Abraham and his descendants. We believe that parents represent their infant children, who have as yet no independent life, and may enter into covenant with God on their behalf, with confidence that as they come into independent life they will make that covenant their own. If one of the parents is already in such a covenant the children are included [1 Cor. 7: 14]. But if neither parent is a believer, we do not see how the baptism of their children has any significance. We think no Congregational church would insist that believers should belong to its own denomination in order that their children might be baptized by its pastor. Some Congregational ministers, however, hold that infant baptism is simply an expression of God's claim on all children, and are willing to baptize any infants when requested to do so by their parents or guardians. But this, we are confident, is not the prevailing belief among our churches. Each local church is competent to express and put on record its own view and practice in this matter, to which its pastor will no doubt conform.

ENLARGING THE PRUDENTIAL COMMITTEE.

Among the responses to President Thwing's recent suggestion, in our columns, of enlargement of the Prudential Committee of the American Board, was the following letter to him from a well-known New York layman, which the latter sends to us for publication. His proposition seems to us to be timely and worth careful consideration, but it appears to have one defect, which, perhaps, can be remedied. It does not provide for giving the contributing churches any voice in the election of corporate members or officials.

I see no objection to an enlargement to twenty or twenty-five members if, as you think, it is likely to promote peace and harmony. I think, however, it may not be necessary to go beyond, say, 300 miles from Boston to get a fair representation of the constituency of the board. There would then be more probability of a punctual attendance on the meetings, also a saving in expense. There has been, as you are aware, for many years much said against the board because of its being a "close corporation." To meet this objection, and while making the above changes, I would suggest a further reorganization, viz., that the present corporate members be divided into five classes, one of which should go out each successive year and those to fill their

places should be elected for five years, honorary and corporate members meeting on a parity to elect the new members. This is after the plan of our banks and railroad corporations, honorary members representing stockholders and corporate the directors. At the annual meeting of these institutions stockholders and directors meet together to elect the new board and the new board elect their officers. The honorary members, having made themselves such, or having been made such because of supposed fitness and interest in the missionary cause, would bear the same relation to the board as do stockholders of our financial institutions. The corporate members (as directors), would elect officers (the Prudential Committee), the Prudential Committee choosing the secretaries. I have submitted this plan to some of the lay corporate members and it has met their approval. I shall be glad to have you consider it and, if you approve, suggest that you call the attention of your friends to it so it may be acted on at the coming meeting. An act of the Massachusetts Legislature may be necessary to make these changes. Z. STILES ELY.

ANDOVER AS RELATED TO UNITARIANISM.

A clergyman who has had some experience in both Trinitarian and Unitarian fields offers this testimony:

Considerable has been said recently in regard to the teaching at Andover and the young men from that school who have adopted Unitarianism. While it may be that enough has been said already, the word of one who graduated at Andover under the new régime, and who has had a peculiarly good opportunity to study the practical working of Unitarianism, may not be entirely amiss.

In the present condition of free thought and free speech it is impossible to predict with accuracy what will be the final position of a young man just entering upon a course of theological study. In most cases thoughtful and candid evangelical teaching will help such a man into a fairly well settled evangelical belief. But there are some young men who feel, in the limits of what is sometimes called orthodox thinking, like colts fenced into a pasture, and they are constantly longing to go beyond their boundaries. Instead of occupying their minds with the broad and fruitful fields of study and investigation which evangelical religion at present offers, they make incursions into the desert places of Unitarianism and its kindred types of thought. In so doing they suppose that they are exploring new and unknown paths which they believe will lead them into broad and fertile fields.

In their contact with people in the Christian Church it must be admitted that these young men are liable to meet not a little narrowness and bigotry, for Christians are neither perfect nor omniscient. This they take to be the true expression of the ruling purpose in the church. Believing that their own views are exceedingly broad and tolerant they seek what appears to them a wider liberty of thought and speech. This they think they see in Unitarianism. From what I have been able to learn of these young Andover men who have recently adopted Unitarianism, I believe that what I have written is a fair outline of their experience. And on the supposition that they are thoroughly in earnest in their purpose to preach the gospel and unselfishly devoted to the work of helping men, I venture to outline beforehand their experience in the Unitarian Church.

They will find that those fields of thought which now look to them so promising are almost wholly barren, and that those mental paths which they expect to bring them to reasonable answers to their problems and questions will only land them in deeper mists of doubt and uncertainty. And they will find that the same ground has been traversed many a time with no helpful result. Instead of finding that kindly toleration for differing opinions which can come only as the result of a deep faith and a broad culture, they will find narrowness and bigotry as much narrower and more bigoted than that which they have gone left as the church into which they have gone is smaller than the one they have abandoned.

They will discover that the large intelligence and culture which belonged to the Unitarian Church in Massachusetts during the second quarter of the present century is disappearing. They will find the members of their congregations following after Buddhism, agnosticism, reincarnation, faith-curtism, spiritualism and the numerous other isms into which men and women without an anchor in a real religious faith are liable to fall. They will find them impatient of the preaching of the gospel of Christ and longing after the latest sensation.

As to Andover's responsibility for her stu-

dents who go into Unitarianism, the writer knows from personal experience that there is no teaching there which leads to any such end. And all he learned of such teaching while a student at Andover he got from the public prints. Men are simply given a fair field for study and investigation, while the instructors render what help and inspiration they can by candid and thoughtful lectures upon the various branches of Christian thought and activity, and whoever follows un-Christian lines of thought does so, not on account of his instruction but in spite of it.

P.

YOUNG CHILDREN IN THE Y. P. S. C. E.

How young may children be taken into the membership of the Endeavor Society? Would children unable to read or write their own name be eligible?

H. B. C.

This is a question for Endeavor Societies to answer for themselves. But we suppose there is no limit as to age of children for membership in the Junior Society of those who are intelligent enough to ask admission. Whether or not it is wise for them to be admitted must be left to their parents to determine. It may not always be best for very young children to pledge attendance on the meetings or to take part in them. But when our Saviour said, "Suffer the little children to come unto Me and forbid them not," He did not couple with the invitation any requirement that they should be able to read and write, and we understand that the object of the Junior Christian Endeavor is simply to help the children to come to Him.

THE OPENING PRAYER.

Is the practice adopted by some young preachers of making the invocation in the Sabbath service novel by its shortness, or an occasion for originality and statements of facts, instead of the old custom of interceding for God's blessing upon the service with confession and thanksgiving, an improvement?

P.

We presume the practice which our correspondent questions is as ancient as the one he would commend. The eccentricities of the pulpit are not the product of this generation only. The object of the opening prayer in the public service is to express the aspirations of the worshipers after God and to bring to them the deep and solemn sense of His presence with His people in answer to their prayer. The minister is in that service simply the mouthpiece of the congregation, and any startling expression which would be likely to divert their attention from their united purpose, indeed, any expression which the congregation would not naturally use in giving utterance to their feelings toward God and their prayer for His blessing, would be a hindrance to them and of course unbecoming in their minister.

THE STANDING COMMITTEE AND NEW MEMBERS.

What do you say of the practice of a Congregational church having no church committee beyond two deacons, and then often receiving new members who have appeared only before the pastor and *one of the deacons* for examination?

H.

The better practice is to have a committee of several persons, including the pastor, deacons, Sunday school superintendent and others. The knowledge of the Christian experience of those about to be received into the church is helpful and inspiring. The relation between the committee and the new members ought to, and usually does, enrich the fellowship of the whole church. A position in the committee is a place to be coveted, and it is wise to have new appointments each year, the same members not serving more than two or at most three years. We think also that both sexes should be included on this committee and that some of its members should be young people.

LET US HAVE A JUBILATION.

Why should not the churches celebrate the victory which God in His good providence has gained for His people in regard to the Sabbath? The question has been brought not

only before us as a nation but before the world, and it seems fitting that the victory which has been achieved should receive more than a passing notice. We believe there should be a day set apart for the special occasion and that every church and every Young Men's Christian Association and every Society of Christian Endeavor and every other organization, as well as individual, who opposed the opening of the exposition on Sunday should be enabled to express their joy and gratitude to God that He has preserved the day for His people, and that the nations of the earth may learn through those who represent them at the fair our estimation of the Christian Sabbath. And how appropriate that it should be observed on the Sabbath and in our sanctuaries and that the preachers of the gospel should lead their flocks in meditation upon this subject. And let the choirs, as they lead in songs of praise, follow the instruction given in the Ninety-eighth Psalm, and we feel sure that the strains of celestial music will almost mingle with those on earth as we celebrate.

T. L. B.

PRESIDENT PORTER AND STUDENT TRIOKS.

The New Haven correspondent of the *Evening Post*, in a chatty letter of reminiscences regarding President Porter and his relations to his students, narrates this interesting incident:

It was during a period when President Porter was holding recitations in the Atheneum that the following story is told, the substantial truth of which is vouched for here. In one of the class divisions was a young fellow, active in athletics, who found it difficult to blend proficiency in baseball with the forty pages of advance and review which made up the normal day's lesson in Dr. Porter's bulky volume on *The Human Intellect*. Taking advantage of Dr. Porter's easy-going recitations the young fellow hit on the following device: he divided the forty pages into eight sections of five pages each. For each section he prepared an answer usually based on a suggestive line or two, sometimes evolved purely from inner consciousness. At recitation he simply watched Dr. Porter turn the pages, basing his answer absolutely on the number of pages turned. From pages five to ten meant answer number two, from pages twenty-five to thirty, answer number six, and so on, not the slightest attention otherwise being paid to the question. The young pioneer in psychology, who rattled off the answer with all the flexibility of speech and earnestness he could command, always met a gracious smile from Dr. Porter, and found subsequently that by this audacity he had secured a stand in psychology among the first half dozen in the class. Years after he met Dr. Porter and explained the trick and its result. The president turned the thing prettily: "Mr. Blank," answered he, "if you got eight ideas out of each forty pages of my *Human Intellect* you got so many more than most of your class that you deserved your stand."

THE SCHOLARSHIP OF WOMEN.

The announcement of honors at the University of Chicago after the initial year may possibly shed light on the reluctance of our older universities to throw open their emoluments and rewards on equal terms to men and women. Eleven of the general fellowships have been won by women, although they numbered less than one-third of the applicants for these desirable appointments. The new fellows are graduates of Bryn Mawr College, University of Cincinnati, Cornell University, University of Michigan, University of Minnesota, Syracuse University, Vassar College (two students), Wellesley College, University of Wisconsin and Western Reserve University. Of three new "special" fellowships two will be held by women—that in history by a graduate of Vassar and one in English by a Ph. M. of the University of Chicago. The relative proportion of male and female students did not justify expectation for more than a modest showing of women in the honor list, but their success all along the line buttresses two claims made by the ad-

vocates of university education for women, namely, women's mental capacity and the high grade of work now being done by them at various educational centers. The thirteen fellowships just assigned to women at the University of Chicago represent preliminary college work broad enough to include special training in mathematics, Greek, Latin, Romance languages and literature, English, political science, history, physiology and biology. Discussion of the question whether or not there is any significance in the fact that eight of these winners have been trained at coeducational institutions we leave to those who delight in social dialects.—*The Nation*.

When God comes to man, man looks round for his neighbor.—*George MacDonald*.

Marriages.

(The charge for marriage notices is twenty-five cents.)

MCNAUGHT—WENTWORTH—In Dedham, Aug. 10, by Rev. J. B. Seabury, William Wallace McNaught of Jamaica Plain and Gertrude, eldest daughter of Judge Alonzo B. Wentworth.

WINGATE—SMITH—In Madison, Wis., Aug. 8, by Rev. W. H. Wingate, D. D., of Philadelphia, Rev. Henry K. Wingate of Minneapolis (under appointment of the American Board to Cesarea, Turkey) and Jane C. Smith of Marsovan, Turkey.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CHIPMAN—In Devon, Pa., Aug. 15, Rev. R. Manning Chipman, aged 87 years.

FRANCIS—In Elmwood, Ct., Aug. 10, Deacon Chester Francis, for sixty-two years member of the church in West Hartford.

KING—In Whitefield, Vt., Aug. 12, Hon. Charles W. King, a prominent member of the church in Lunenburg, aged 61 yrs., 9 mos.

WHITCOMB—In Concord, Aug. 10, Nellie Lincoln, daughter of the late chaplain W. C. Whitcomb, aged 32 years.

MRS. DAN B. BRADLEY.

Sarah Biachley Bradley, widow of Rev. Dan B. Bradley, M. D., formerly missionary of the A. M. A. and A. B. C. F. M., died at Bangkok, Siam, August 15, aged 76. Sarah Bradley was born near Niles, O., in 1817, was early converted and promptly decided to be a foreign missionary if the way opened. She pursued her studies at Farmington Academy and completed them in Oberlin where she graduated in 1845 with the degree of A. B. Still retaining her purpose to go abroad, she met in Dr. Dan Bradley, who had returned from Siam with his three motherless children in the effort to secure help for the mission in Siam, which was about to be abandoned by the A. B. C. F. M. They were married and returned in 1849 to the A. M. A., which had just been organized, Dr. Bradley having raised the means to buy the A. B. C. F. M. plant.

Mrs. Bradley lived continuously in Siam until the day of her death, never for once giving up the expectation that God had much people in that land and that the time was not far distant when she could go. Dr. Bradley died in 1873, and from that time on she maintained the printing establishment he had built up when the A. M. A. gave up their mission subsequent to the war, and has personally given her attention to the distribution of Bibles and tracts among the natives at her own expense. Of the two children she reared for Dr. Bradley and of the five she bore, seven in all, six survive her, Mrs. Sophia McTavish, wife of the veteran Presbyterian minister of La Grange, Ill.; Mrs. Bradley, of the University of California; Mrs. Sarah Clark, wife of a lumber merchant of Bangkok; Mrs. Adele Biachley, of Delta Col., Rev. Dan F. Bradley, Grand Rapids, Mich., and Miss Irene Bradley, who has remained with her mother

and assisted her in her work. Dwight B. Bradley, another son, who occupied an important position in the service of the Siamese Government, died two years ago at Northboro, Mass. Twenty-five grandchildren, some of whom are in the missionary service, call her blessed.

MRS. ICHABOD WASHBURN.

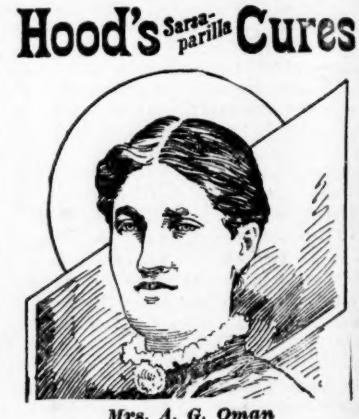
Just as the church bells were ringing on Sunday morning, Aug. 12, Mrs. Elizabeth B. C. Washburn died away, after an illness of seven weeks, in her eightieth year. She was the sister of Dr. George B. and Rev. Henry T. Cheever, and the widow of Deacon Ichabod Washburn, well known as the founder of one of Worcester's greatest industries and two or three of his noblesse philanthropic institutions.

Mrs. Washburn was a specimen of the highest type of New England Christian manhood. She happily combined an almost austere devotion to religion and sense of duty with singular benignity and grace, a discerning wisdom with a wide charity and a persistence in Christian service with great breadth of interests and sympathy. She attracted all classes by the mingled dignity and gentleness, the seriousness and sweetness of her character and manner, and she was as well known for her local as for neighborhood charities as for her readiness to help in distant educational and missionary enterprises. College presidents, from struggling institutions at the West, teachers and helpers of the freedmen at the South and missionaries from the foreign field were welcome at her home and shared her sympathy and bounty.

For many years she has given devoted personal attention to the mission sewing school established by her husband, and she has endeared herself to hundreds of children by personal and modest efforts for them. She was a most conscientious, faithful and serviceable parishioner of the Central Church, showing in every way and at all times a fervent and practical loyalty to her church and pastor.

She lived a serene and beautiful life of faith in Christ and self-sacrifice toward her fellows—spiritual life that had already the characteristics of immortality, so that though her departure is a great loss to the Church of Christ and brings pain to many hearts she was no stranger to heaven, and one cannot help rejoicing in the fair example and fragrant memory she has left behind.

D. M.



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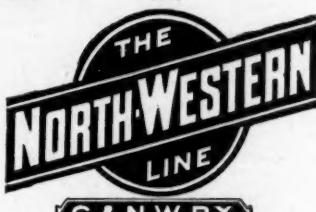
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THE BUSINESS OUTLOOK.

Improvement is slow—hard to find. Despite the large importations of gold and the additions to the national bank circulation, the money markets are very close and the premium on currency persists most obstinately. The banks seem obliged to increase their accommodations each week to the business community, notwithstanding the very extensive curtailment of business. How far this curtailment has gone is indicated by the fact that the current production of pig iron is but little, if any, more than half what it was only three months ago. It seems strange, then, that, with so much less business doing, the banks should be obliged to increase their loans. Not till these loans begin to decline will the trouble begin to mend in earnest. So long as the excess of pressure is still for more loans and discounts so long will money be hoarded and held back. But once let the loans begin to decline so that there will be an excess, however small, of lenders, and then will all incentive to hoard have disappeared. Then must come the inevitable rush of funds to the money market.

The record of disaster seems to fall upon dull ears and blinded eyes at Washington. The House of Representatives has arranged a program of discussion and voting which promises to relieve the suspense of the whole country in something less than a fortnight now. But in the Senate, where the result is most doubtful, there are as yet no signs of earnest purpose to do the one thing now needful to start affairs on the road to improvement.

J. M. BARRIE'S FIRST STORY.

The Dumfries *Herald* says that the popular Scotch tale writer, when a student in the Dumfries Academy, contributed to the school paper the following sketch:

The minister of the town was sed to be a good preacher, and so I went to hear him on the first Sabbath of the month. I went early, and there wer only one person there, who I saw was a nelder. I sed to him, "When does service begin?"

The man staired.

"When does service begin?" I agen asked.

To my surprise the elder exclamed, "What abominable impurtness! Pray, sur, do you know oor respeckit ministir?"

"Me no him? No," sed J.

"Then get oot o' this," he replied. "You impurnant skoundral, git oot o' this; an' if I sea you here agen I'll kick you out myself!"

Of course I was grately astonished at the man, not noing anythink I had sed about the minister; but it struck me at once that the minister's name was Service!

WHAT WE ARE, NOT WHAT WE DO.

Intelligence, affection and will have no meaning save in a world that can be known, loved and bettered. If a man is wise he will understand the world; if he is loving he will love the world and especially his fellowmen; if he is strong in will he will better the world. He cannot do otherwise. And he will reach a far better and purer result if he acts with a view to the plenitude of his own being, in its threefold aspect, than if he has his eye continually on the state of the world and labors to reduce it to an ideal or fanciful Utopia. He will do better, if his daily and hourly question is, Am I what I ought to be in knowledge, affection, will? than if it is, How can I bring the world nearer to my fancied ideal? In truth, a good man exerts a far deeper and nobler influence by what he is than by what he does. As Schiller puts it,

Noblesse is found in the ethical world too: commoner natures. Pay you with what they do; nobler with that which they are.

—Thomas Davidson, in *International Journal of Ethics*.

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CANOEING ON THE HOUSATONIC.

The question of how and where a man of the city can best spend his vacation has become one of great practical importance. As much wisdom is required in planning and carrying out a vacation profitably as in carrying on a business successfully. One has to consult his tastes, and yet sometimes his tastes have to yield to the demands of his constitution for something different from his frequented haunts or his favorite resorts. One has to consult his means, and yet it pays sometimes to spend more on a good vacation and less for substitutes and medicines, or less in the gaudy summer hotel and more on physical recreation. One has to consult his abilities, and yet it is sometimes worth while to learn the bicycle or the camera or the yacht rather than pass through a fever or a nervous prostration from over application to business.

A canoe on the waters of Maine or of the Adirondacks has proved profitable to many, but there are few places more favorable for such an outing than the Housatonic River. If you are not familiar with canoeing you should find a companion who is somewhat expert and go double, but if you can handle the paddle well it is better to have two or more canoes with one man in each.

You can hire a canoe for four or five dollars a week, if you do not own one, and have it expressed to Pittsfield or any point along the river. If you have only two weeks do not attempt to reach the Sound, but select the best part and be content to explore it in a leisurely way, say from Pittsfield or Lenox to Kent or Newtown. The river is rapid enough to keep the navigator on the alert and deep enough so that a light canoe can run its entire length, with the exception of several rapids and numerous dams in its upper course. The canoes can be carried around or a team can be readily hired for the purpose.

A hand camera and a fishing outfit will add to the variety of enjoyment. There is not a town or a great bend in the river that does not contain something in which one is interested, and he is glad he has a camera along to assist his own memory and the imagination of friends at home.

For extensive and varied scenery, for points of historic interest, for industrial enterprise, or pure air and for the genuine hospitality of the inhabitants the Housatonic Valley is probably unsurpassed in America. These are all items which go to make the canoe trip an ideal one. The distances named between the towns are doubled as you follow the river, and the cardinal points of the compass are hopelessly mixed in its loops and goose-necks. But every turn reveals a new grouping of mountains, meadows, trees and river or gives a new surprise as one sees again and again a long-passed mountain of Washington or still another unexpected glimpse of old Graylock.

Side trips without number tempt you to leave the river and to walk, say, to Roaring Brook at New Lenox, or to go with a team to Monument Mountain at Stockbridge, or to go by rail to Twin Lakes and Salisbury, where the scene of so many of Mr. Beecher's Star Papers is laid. But without getting out of sight of the river one can spend delightfully as much time as he can spare on the velvet turfs which now cover the scene of John Sergeant and Jonathan Edwards's early labors among the Stockbridge Indians or in the marble quarries of South Lee or among the paper and cotton and woolen mills of Lenox, Lee and almost all the other towns. The rough granite monument at Great Barrington, with the piece of heavy ordnance near it, marks suggestively the spot of the first open resistance to British rule in America.

If it is your fortune to capsize during the trip it may seem a little awkward at the time, but that soon passes off and leaves only an

agreeable spice in the memory of the cruise. There is little danger that the water will be deep where it is rough enough to make trouble. The physical recreation of such a trip is splendid for a man who is shut up to city walls and streets for the greater part of the year, and the contact with nature and with native New England life as you stop for lunch or lodging is wholesome.

W. J. M.

SPECIAL EXCURSIONS TO CHICAGO.—Messrs. Raymond & Whitecomb have arranged for two special excursions to Chicago, Sept. 6 and 13, respectively. Their own hotel, the Raymond & Whitecomb Grand, being already well filled for the coming month, these supplementary parties will make their stay at Oscar G. Barron's Suburban Hotel. This establishment is only a short distance from the other, and is conducted in excellent style. In each instance a week will be passed in Chicago and there will be a stop at Niagara Falls, and the price of tickets, including all expenses complete, with admissions to the exposition, will be only \$100. Particulars may be obtained of Raymond & Whitecomb, 209 Washington Street, Boston.

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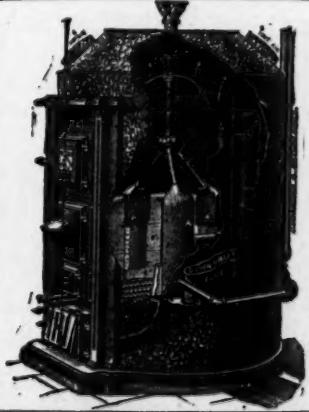
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EDUCATIONAL OPINION.

— Improvements in primary instruction have already saved two years for the children in progressive schools.—*President Bradley of Illinois College.*

— A great school is a great person, only it has, what we men vainly desire, the privilege of growing mature without any of the weakness of growing old, the ripeness of age with none of its premonitions of decay.—*Philip Brooks.*

— I hold that no man's education is complete until he has spent a week at Chautauqua. It is absolutely unique. It has outlived criticism and has won the respect and admiration not only of this country but Europe.—*Prof. Henry Drummond.*

— The father of Sherwood, the pianist, was asked recently for the secret of his success in the early training of his son. He replied: "Music first and notes afterward. Every lesson was a play spell and not a task. Instruction books were seldom used. Memory was cultivated by discarding them."

— A man (Col. R. T. Auchmuty) died in New York the other day for whom all the flags in the country ought to have been lowered—the founder of those schools for manual labor. Tired of seeing labor unions forbidding sons of Americans to be apprentices, he founded these schools and gave his life to them.—*Dr. J. M. Buckley.*

— Albert Shaw, in his pen portrait of Leland Stanford in the August *Review of Reviews*, says: "With a good teacher in charge the country district school is better than the city graded school, because it is more free from mere machinery and better adapted to develop the individuality of pupils. Hundreds of men and women of high standing and wide experience today are thankful for the little wooden country schoolhouse of their childhood days, in which the educational methods pursued were infinitely more scientific and valuable than those now followed in many of our city schools."

— Nearly every university is trying to box the educational compass and to do what would be demanded if there were a single national institution. It would equal or surpass the complex of faculties of Paris and Berlin. The evils of this procedure are not more fully realized because our American experiment is so new and its results still inchoate. The needed crop of great men as investigators and teachers will not spring from the mere sowing of good. There will be no university which in the next generation, at least, will achieve full and symmetrical pre-eminence on every possible side of university work. So long as a university insists on a full and symmetrical development it will think more of strengthening its weak sides than of making its strong sides stronger. But when it accepts large limitations it will give its chief energies to its most successful work. Any university not cosmopolitan in equipment can most enlarge the boundaries of knowledge, most increase the light of truth, by concentrating its energies on a few lines of investigation.—*President Kellogg of the University of California.*

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— We are not sent into this world to do anything into which we cannot put our hearts. —*Ruskin.*

— If there is any hesitation in accepting the reality of such a truth as the fall there never can be any heart-whole belief in the realities of the redemption and the atonement. —*Bishop Ellicott.*

— The closing of the mints of British India to the coining of silver coins of full-debt-paying power is the most momentous event in the monetary history of the present century. —*Ez-Director of the Mint Leech.*

— Should a revision of the church's doctrine concerning the initial moral condition of man be necessitated by the progress of modern science it may be found that it is not the sacred historian or the Christian apostle who is at fault, but the dogmatically biased exegesis of the system builders. —*Prof. A. B. Bruce.*

— The experience of a single generation in systematic development of manly sports gives us reason to believe that if in the coming decades colleges would encourage handicraft as they have been promoting armchair, legercraft and chesscraft corresponding gains would be made. Its value is already recognized in some of our high institutions of learning. The physician must learn to handle delicate instruments with precision, the astronomer must guide his glass, the biologist collect his materials. Every one who desires a liberal education should be taught to draw. —*President D. C. Gilman of Johns Hopkins University.*

— The wide diffusion of the bicycle as a means of locomotion, and as well an agent of pleasant pastime, has introduced into orthopedic surgery a new factor in the production of spinal curvature. When the wheel came into use the handles were long and the rider sat upright. The followers of Father Jahn encouraged it, and well-informed physicians saw in it a new instrument of physical culture. The desire for increased speed and record-breaking lessened the diameter of the wheel and shortened the handles, so that now you may see on any fine day whole troops of cyclists spinning along with their backs arched over the lever, and, as the victim must see where he is going, he raises his chin and the back of the head approaches the shoulder-blades. Thus a double antero-posterior curvature has its foundation laid; constant bumping the back could do no less. —*Dr. John B. Hamilton.*

THE PERMANENT VALUE OF THE CLASSICS.

Phillips Brooks's opinion of the classics was made manifest in the address he gave at the 25th anniversary of the Boston Latin School, which is made public for the first time in the *August New England Magazine*. He said:

They are not and cannot be again the tools of present life, the instruments of current thought. All the more for that they may be something greater, something better. All the more they may stand to those whose privilege it is to study them as the monumental structures which display the power of perfected speech. . . . All the more they may show enshrined within them the large and simple types of human life and character, the men and women who shine on our perplexed, distracted modern life as the calm moon shines upon the vexed and broken waters of the sea. So long as they can do these offices for man the classics will not pass out of men's study. It is good to make them elective, but we may be sure that students will elect them abundantly in school and college.

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